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No. 7



Testimonies from Some Recent Letters

From a Jewish graduate of The Moody Bible Institute, class of April, '19, now attending a theological seminary in another city:

"Since I came I found out there are 40,000 Jews here without anybody to work among them. I was able to organize a group of students 'Moody Style' and we are having fairly good meetings. The blessing is not so much

as in Chicago, because they don't have so much rotten fruit and ancient eggs. I am also doing house to house visitation. The opportunities are many. Will you please ask for prayer for me and for the work?"

From a Chinaman, now in evangelistic work, who was graduated in August, '17:

"God has wonderfully kept me busy since I started out again in the work this season. * * He surely can make a way for us where there is no way, and can bring down mountains and raise up valleys. Praise His dear name forever.

joy of winning souls for Jesus Christ. In Christ there is no race or sex. The people do not let my nationality or their racial ideas stand in the way of the meetings. Kindly remember me in your prayers that God may indeed make of me a great soul-winner. For this is *the* work. No other work can even be compared to it."

"Surely there is nothing that can compare to the

From a woman graduate of December, '18, doing Italian work connected with a gospel mission in another city:

"I am writing you regarding the conversion of one of our Italian men of more than ordinary intelligence, with the disposition of a sphinx, and with his heel against every man and every institution and even God Himself. * * His misery was pitiful for even the smallest pleasantries brought forth a cynical remark. But God was surely plowing the ground and I was moved to pray. The more

I prayed the greater seemed the tragedy and the greater became the burden of prayer. * * *

"God has worked it all out; he has publicly professed Christ, prays among his fellow countrymen and does personal work among them. When a man gets right with God, everything else adjusts itself. Christianity is surely the simple and only cure for Bolshevism."

It cost the Institute \$300 to train each of these students—\$150 a year for two years. Is there any better way for investing money than in the training of such men and women? Would you like to provide in whole or part for the training of others like them? For your convenience in responding we attach the coupon below.

(Use either for present remittance, or a pledge)

Enclosed herewith is the sum ofdollars,
(\$.....) for the work of The Moody Bible Institute in the training of its students.

I hereby subscribedollars,
(\$.....) for the work of The Moody Bible Institute in the training of its students, payable on or before (fill in date).....

Name

Address.....

Address The Moody Bible Institute, 153 F Institute Place, Chicago, Ill.

THE Christian Workers Magazine

March, 1920

Editorial Notes

"He * * * gave gifts unto men. And he gave some, * * * evangelists." Ephesians 4: 8-11.

The gift of appeal! What a gift it is! Paul Rader's sermon on "The Three Mounts" we publish in this issue as an illustration of it.

It was spoken at a down-town noon-day meeting to the passing throng, and he was unaware that we reported it, and never saw the manuscript. He will not take this as a discourtesy when he knows our motive, which is to give our readers as nearly as possible the first fresh impression of it.

Some men would weary their hearers and themselves by such repetition, but not Rader. Their entreaties would be sounding brass and a tinkling cymbal, but not his. It was the continual calling of the faithful shepherd after the wandering sheep. Each call brought one a little nearer to the fold. How then could he desist or even change his note?

It was delightful to listen to, thrilling in a way; it quickened interest and excited prayer; it commanded admiration and love—love for the sinner and love for the soul-winner.

You think it easy, but you are mistaken. Attempt to copy it and you will make a hideous failure. You may be a great orator, or a great interpreter or a great teacher, but you can not be a great exhorter unless God makes you one. To stir men's emotions and to move their will is divine.

How great is the need of real evangelists! Prophets are needed, too, and pastors and teachers, and sometimes it were well for them to precede and sometimes to follow the evangelist, but not one of them can take his place. All of them may do some evangelism, and they ought to do it, but when the real evangelist comes along he does not need an introduction.

Mr. Rader is now, we believe, successor to the great A. B. Simpson, as president of the Christian and Missionary Alliance. What he may accomplish as leader and administrator in that high office the future will reveal; but let us pray that he may never lose the gift of appeal, the insistent and repeated call to the wanderer to return, the lost to be saved.

The title is that of an editorial note in the *Watchman-Examiner*, which came into our hands simultaneously with a newspaper clipping from another source, there being a close relation of thought between the two.

"As to Better Ministers" In the first, Rev. George A. Gordon, D. D., of the Old South Church, Boston, is quoted as saying that we are facing the fact of "the vanishing of a great ministry." He thinks that there has not been in fifty years a single great outstanding gift for the training of ministers, and that there is not discernible at present on the part of the leaders of the church a particle of interest in the creation of a better ministry.

In the second, Rev. F. B. Meyer, D. D., of London, is expressing his opinion as to why Rev. Dr. Fort Newton, the American preacher, has been a failure at the City Temple. It is his opinion that an American preacher commonly fails in England "because his preaching is topical and rhetorical rather than constructive and expository."

Will Dr. Gordon find a suggestion in the words of Dr. Meyer? Would it not be well for our theological seminaries to lay more stress upon expository preaching and less upon the other kind?

In raising the inquiry it is recalled that one reason why English preachers like Dr. Jowett and others who are frequently heard at Northfield are so popular, is because they are expository preachers. As a rule their ambition is not to display oratorical or rhetorical gifts, but to explain the Word of God to the people. So far as our knowledge or acquaintance goes, there are few leading ministers in this country who do that.

Incidentally it may be added that if our seminaries would lay emphasis upon expository preaching it would bring them back to the Bible in such a way as to materially combat or offset the pernicious influence of the destructive criticism which is gradually eating out their life.

* * *

An editorial note with this title appearing in our December issue, has been misinterpreted or misapplied by some of our readers. We said

that we wished prohibition might "Effect of have been brought about in a Prohibition" different way, but that did not mean that we regretted it had been brought about at all; indeed, we expressly said we were grateful for it.

The point we tried to make was that prohibition does not save men nor change their morals, our motive being not to depreciate prohibition, but to lay renewed emphasis on the necessity for the preaching of the gospel, as not a few have seemed to place prohibition on a par with the gospel, or almost to identify the two.

To visualize the matter we went on to speak of the effect of prohibition on the rescue mission work of the country, and were careful to say that it had not gone far enough to make the data of great value. Nevertheless, we have been charged with impatience for not waiting until the history of the law had exceeded its infancy. We mentioned that many are now becoming actually crazy from drinking other things, like wood alcohol for example, and we have been charged for that reason, with saying that prohibition is a failure before it has had a chance to be tried, but of course that is not true.

It is strange how prejudice and pre-conceived ideas in some people color the things they read. Nevertheless, we wish now to plead for the enforcement of the law, and echo the appeal to that end of the Commissioner of Internal Revenue which has gone out to all the ministers of the country. He urges local committees of citizens to receive and lodge complaints of violations of the law, promising rigorous action. Wherever any officer fails in his duty, public sentiment should secure his removal.

* * *

Mr. Benson's interesting article on the "Passing of the Nebular Hypothesis" in our October issue, was followed on the other side, though not

controversially, by Mr. Huston, in January; and now another layman, Mr. Eugene C. Calloway, of Atlanta, Ga., has favored us with a third article entitled, "Evolution and Agnosticism," which will appear next month (D. V.). This, however, must bring the discussion of the subject to an end in these pages for the present at least, unless Mr. Benson should claim the privilege to be again heard in closing the debate.

* * *

The Moody Bible Institute had made large plans for its usual mid-winter conference, and there was a strong response from all over the country; but about ten days

Conference Postponement before the date of its opening it became necessary to call it off because of the epidemic of influenza.

Not only were the students stricken, but also the Faculty and Business Staff and members of their families, so that work in all the departments was seriously impeded. Even though recovery had come prior to the conference, the weakened condition of the force would have rendered them incapable of doing justice to the hundreds of visitors expected, and to have carried through the heavy program of the week as they would have desired.

It was learned, too, that friends in outside cities and towns who had been looking forward to the conference hesitated about coming under the circumstances, and this also had its effect on the question of postponement.

The Institute desires us in this way to present its regrets to its many friends among our readers, and to say that if circumstances point to another date in the early spring a strong effort will be made to make it known as widely as possible.

Heart Contrasts

By Eleanor Pilson

How faithless is this heart of mine
Sore pressed upon by lowering fears!
And yet within its cramped confine
Faith looks beyond the frowning years,
And sees a wondrous, deathless way,
A stretch of never-ending day.

How hopeless is this heart of mine
Depressed by vistas dull and gray!
And yet within its cramped confine
Hope finds amazing, boundless play,
Sprung from a hill where One atoned,
Leaping to where He sits enthroned.

How loveless is this heart of mine
Rarely enlarged by selfless throbs!
And yet within its cramped confine
Love yearns to hush mankind's deep sob,
To count all selfish loves but loss—
Constrained by what? A blood-stained cross.

How strange it is this heart of mine
Should hold such treasures from above!
That e'en within its cramped confine
Are found these three: Faith, Hope, and Love;
And yet not strange, for 'tis not mine.
O Lord and Master, it is Thine.

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Speak the Truth in Love

Editorial

THESE words contain an admonition for all of us, but especially premillenarians or students of prophecy and witnesses to the dispensational teaching of the Bible. These often exhibit a strange and unhappy disposition of contention and self-assertion that repels more than it attracts, and seriously prejudices the spread and acceptance of the truth. Personally, we had a dear friend, an earnest Christian, too, who imbibed an almost hatred of prophecy from the spirit and conduct of a teacher who stood out as one of its chief exponents.

We are moved to these remarks by an incident that occurred lately. A postmillennial preacher was taken to task for some sharp and unwise utterances against the opposite school of teaching, and in replying to his critic, he said:

"I am glad you are not one of those I had in mind when I spoke at * * * * You would hardly expect a man, however, who spent four weeks in * * * * as I did, to fail to warn innocents against the fanaticism of some."

We know something of the place and circumstances of which he spoke, and can sympathize with him in a measure; but we feel constrained to say that the fault is not always on one side, for this same preacher, a man of knowledge and culture, was himself guilty, not of fanaticism, but of something more serious. What he said was this, as credibly reported:

"Premillenarians dishonor the Holy Spirit. Premillennialism is not orthodoxy—it is rank heresy. Premillennialism and Christian Science are two heresies, and of the two premillennialism is the more dangerous. The second coming is being brought forward so prominently that it will split the Church."

A former devotee of Christian Science was among his auditors, one who had been delivered from it and won to Jesus Christ through having heard of the hope of His second coming.

"I had a spiritualized Bible for fourteen years," she writes, "and if I had died during that time I would have died believing in 'a right idea' instead of on the Lord Jesus Christ Himself. If I am to take some one's else spiritualizing of the Bible, why not take Mrs. Eddy's? The premillenarians are right if the Bible is taken literally, but if, as this man stated, the Bible is not to be taken literally, then what am I to do? If as a premillenarian, I am a greater menace to the Church than if I were a Christian Scientist, shall I step out of the Church?"

A preacher of influence who perplexes a soul like this is taking a great risk, especially when he knows better. And this preacher knows better. He knows that Christian Science is from the

pit, and that it denies every fundamental teaching of the Bible and the gospel of Christ. He also knows that the very opposite is true of premillennialism.

To speak only of living contemporaries of this preacher, pastors, evangelists, bishops, educators in the United States and England, he knows that the following are premillenarians, every one of them, and he knows that their names are almost synonyms for orthodoxy and evangelical truth: Blanchard, Broughton, Cameron, Coyle, Dixon, Dobyns, Erdman, Hague, Haldeman, Hartzler, Holden, Jenness, Kyle, Marquis, Matthews, McAfee, McClurkin, McTavish, Moule, Munhall, Ottman, Pentecost, Riley, Russell, Scofield, Silver, Sneed, Stearns, Thomas, Torrey, Webb-Peploe, Wilkinson, Winchester. And what shall we more say? For the time would fail us to speak of them who "having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39,40).

We have in mind some whom this preacher knows and who have passed beyond: Anglican bishops like Ryle and Maurice Baldwin; great theologians and commentators like Bengel, Lange and John Lillie; mystics like Jacob Böhme; sacred poets like Horatius Bonar; battle-axes for the truth like James H. Brookes; evangelists like Dwight L. Moody and J. Wilbur Chapman; theological seminary men like Cooper and Kellogg and Stiffer; ex-moderators like E. R. Craven; missionaries like Duff; pastors like Monod, Tyng, Parsons, A. J. Gordon; men of faith and prayer like George Müller and Andrew Murray; Bible teachers like Nathaniel West and A. T. Pierson.

Orthodox? Orthodoxy? Who is this modern defender of the faith that impugns these men?

Splitting the Church? These men so prominently brought forward the second coming of Christ that their successors of the present generation are only echoing what they said. Did they split the Church? Rather it is their faith and works which, by the grace of God, have kept the Church intact for our benefit and opportunity today.

Take the Bible literally? If the literal sense makes good sense, why seek any other sense? This preacher knows that rule of hermeneutics even if all his hearers did not know it.

He knows some other things too, that he should have told them. He knows that predictions even of spiritual blessing have had for the most part a literal accomplishment. He knows that the Jews are spoken of under both dispensations as still beloved for their fathers' sakes. He knows

that many prophecies which speak of Israel and Judah are still unfulfilled. He knows that the language of these prophecies can not be confined to the Christian Church without doing violence to the commonest rules of speech. He knows that New Testament prophecies which

had an early fulfilment in Jewish history and in the Christian Church have fulfilments still future in a literal and more extended sense. Why did he not speak these things?

Speak the truth, preacher, whoever you are, and speak it in love.

Interchurch World Movement

Editorial

PASTORS and others continue to ask for advice as to their relation to this movement. We quote a couple of letters:

This from Kansas

"I shall be so thankful to have you answer through the columns of the *Christian Workers Magazine*, what the ultimate aim of the Interchurch World Movement is. Should we pastors co-operate in carrying out what is proposed by this movement?

"This incident has just come under my observation: At * * * * is the State Orphans' Home. Until recently the children of that institution were permitted to attend the Sunday-school and church of their choice, but a federated community church having been organized, they were forbidden to attend any church except that one.

"The Baptist church appointed one of its ministers to talk to the superintendent of the Home, who reported that the superintendent said he was sending them to the church favored by the Government and it would ultimately be the only church the Government would recognize.

"Is this the thing aimed at by the Interchurch World Movement? Earnest pastors want to do their duty but do not want to be deceived. I shall be very grateful to have your instruction on the matter."

This From Indiana

"We are anxiously waiting to know the stand you will take upon the Interchurch World Movement.

"Is it of God or Man? is the question upon the lips of many pastors. As spiritual leaders, we must know before advising our people as to right or wrong.

"If it has a program which will meet the needs of the world, and is God-given, then we are willing to co-operate with it.

"Any light upon this subject will be greatly appreciated, for from all over this country are people who are going to stand for the right, providing they know the right."

In reply to the above we said our say for the present in our issues of last May and January, the first of which articles is in pamphlet form and can be had free on application. We are now

waiting for more light, of which a few rays may be found in the following extracts from other sources.

I

WHAT WE KNOW, AND WHAT WE DO

(An editorial under date of January 22, 1920, in *The Presbyterian*, of Philadelphia.)

"We know that the world of today is in a state of great unrest and is virtually turned upside down. The Church also is greatly confused, does not see the way to discharge its solemn and all-important duties under the conditions, and is more and more being drawn into unauthorized and frenzied movements.

"We know that the great Methodist church has pledged, but not yet collected, the fabulous sum of about \$112,000,000 in connection with its Centenary, and at the same time lost 50,000 members.

"We are told that the Presbyterian church has reached the highest per capita contributions in its history and has compared with any of its evangelical sisters, and at the same time lost from its church membership more than 28,000 souls, and from its Sabbath-schools there has been a loss of about 70,000. We have not the figures from other denominations, but the reports from these two great churches are certainly very serious.

"We have read that the great Columbus (Ohio) Exposition cost the Methodist church about \$1,300,000, and the income from it was about \$300,000, leaving a deficit of one million dollars.

"The survey shows that the homes and hospitals are over-crowded and have been closed to many who are in dire need.

"This great Interchurch World Movement means great salaries and expenses. More than this, great conventions are being held at much expense, and there are now planned forty-eight state conventions, the delegates to be invited by the authorities in New York, and the expenses to be paid out of great central funds. The purpose of this, involving thousands upon thousands of dollars, is simply to show what needs to be done and how to do it, but not even a finger is to be used to help bear the burden.

"In the meantime, the survey of the Methodist church shows that ninety-two per cent of

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their ministers who are doing the real work of the church are getting an average of \$907 per year. This includes their parsonages. We have not seen the records for other denominations but they are not likely to vary essentially. How can these men work, how can they live on this support? They cannot work; they cannot live.

"Reports are coming to this office that pastors' wives are compelled to go out from their homes to teach school and do other work in order to help support their families. The Church has no right to expect the blessing of God on such extravagance on the one hand, and such heartless injustice on the other.

"We know that the great movements have called pastors from many churches. At the Atlantic City convention there was a whole host of vigorous young ministers who have been taken from their churches to push the great what-to-do and how-to-do movement, while in every city, and almost every town and country, there are numbers of pastorless churches.

"Our Lord sent His apostles and ministers out to preach. Paul declared he was not sent even to baptize, but to preach. Preaching, personal preaching, is magnified in the New Testament and the history of the Church.

"Now the Interchurch World Movement is conducting at the Madison Square Garden, New York, (the largest place of public assembly in the United States), the great pageant developed and used by the Methodists at Columbus, with such a colossal deficit. The white elephant has been loaded on to the Interchurch World Movement. Are they, too, to enjoy a deficit?

"The miracle plays had a full test in the Middle Ages, and after the full test they were rejected because of their inherent profanity in attempting to put into human caste that which belongs only to the divine. Despite a certain restraint which appears in this performance, it is a clear evidence of modern degeneracy toward the corruptions of the Middle Ages.

"We need go no further with details. Have we not in some of these things explanation why the young people are leaving the Church and why there is such a slump in membership? Is it not all-sufficient to make the head sore and the heart sick?

"The bishops of the Methodist church (South) refused to endorse this movement and their General Conference will not meet for two years. The Methodist church (North) has not assumed responsibility for it and their General Conference will not meet before May. The great Baptist church of the South has refused endorsement.

"Is it not time that all the evangelical churches would relieve themselves of the responsibility for such frenzied movement before it is too late, and return once more to the care of the great cause and commission through their regular

courts and agencies? If we go on at the present reckless rate, what must the outcome be?

"In the sky of modern Protestantism a portentous cloud rises above the horizon, showing the pride of big money, mighty organization, and low spirituality. This cloud is already larger than a man's hand."

II

"WILDCAT ECCLESIASTICAL CAMPAIGNING"

(This is part of a sermon of Rev. George A. Gordon, D. D., pastor of the Old South Church, Boston, reported and commented on in the *Literary Digest*, of January 24, 1920. The Old South bears about the same relation financially to New England Congregationalism as the Collegiate churches of New York do to the Dutch Reformed denomination of that city and its neighborhood.

It should be said that Dr. Gordon is discoursing on the Congregational Forward Movement rather than the Interchurch World Movement so-called, but the *Congregationalist* in opposing Dr. Gordon, couples the two and mildly suggests that they "are not destitute of idealistic elements." Philip Mauro long ago pointed out that "idealism" and "idolatry" were not far apart when it came to religion, and events are bearing out the aptness of his comparison.)

"I am now to state to you in a few words some of my reasons for withholding my approval from the scheme of the National Council for a fifty-million drive to be realized in the next five years.

"First, it is the boldest and most ruthless piece of autocracy that I have ever known. Certain men whose names I have been unable to learn have for years, or for a long time, been devising a scheme by which every moral and religious need of the inhabitants of the planet shall be investigated and tabulated, and the condition of every Protestant in this country learned; this scheme has been taken to the National Council, adopted by that body with unthinking haste, and in the first months of the new year is to be applied to the Congregational churches of the nation.

"It calls for an army of paid promoters; it will take millions of money, so we are informed, to set it going; and from it in a period of five years a grand total of fifty millions is to be raised. It is further hoped that this scheme will become a permanent force in the denomination, and that every five years at least five millions will be raised for the use of our several mission societies.

"Not a word of all this has been submitted to the churches. Probably not one minister in twenty in this Commonwealth knows anything about the scheme. Few, if any, of the best informed laymen in this church have any idea of the colossal design. The whole thing has been devised by elect spirits, who are as clear

of all responsibility and ability to pay the bills as the poor remnant of the American aborigines.

"This colossal scheme, devised in secret, and passed by the generously unthinking National Council, is in three months to fall like an avalanche upon the unsuspecting churches. This is not Congregationalism; it is Caesarism, and Caesarism gone mad.

"The sum sought is wildly excessive. Fifty millions in five years for 600,000 Congregationalists, men, women, and children! Does any sane man expect such a scheme to prosper? Would it not be a calamity to the business stability and efficiency of these persons if it should prosper? Exhaustion in giving is a duty to no community; exhaustion of the power to maintain a healthy industrial life is not good, but evil. Religion here needs to go to school to the clear intellect of sound business.

"By its friends and promoters the scheme is called the most splendid piece of idealism that modern Protestantism has known."

III

THE CHURCHES WAKING UP

What do you think this is? An editorial in *Life*, December 18, 1919. No, we are not regular readers of that entertaining sheet, any more than we regularly attend the circus. But when the circus comes round there are always "children" who have to be taken to see it; and in like manner there are thoughtful neighbors who occasionally send us an apt clipping from *Life*, and this is one of them:

"The churches are waking up, especially the various Protestant churches. They suspect that they have been laggards in the work of re-ordering and resuscitating the world. And they are eager to push on into the front line and do something worthy of their powers and resources.

"But they are a good deal perplexed to know what to do. They can raise money and produce motion and they are doing so, but to what end it should be directed stumps them a little.

"Of course, the primary job of the churches is to conserve and impart religion. What they

do in the line of 'good works,' so-called, though important and beneficial, is all secondary to the duty of holding, realizing and imparting the faith. Their great office is to connect things visible with things unseen. If they do not do that, all their organization for benevolences, and all the dollars they entice from submissive contributors will not save them from failure as churches. Their errand is spiritual. It cannot be accomplished by mere material activities, though such activities are bound to follow if the spiritual errand really prospers.

"The great need of the churches is to get the clergy interested in religion and contrive that a larger proportion of them shall know something about it, and have more of it in them than they can comfortably contain. When people have so much religion in them that it keeps spilling over naturally into other people's minds, they are in about the right state to be preachers.

"But what usually happens is that the ministers, like other people, have to pump up religion for use as occasion requires. They know about organization, sanitation, legislation, penology, theology, how to raise money and how to spend it, but those that know the road across from the visible to the unseen are fairly scarce, and doubtless always were."

"Perils of Idealism"

This is an extract from a recent article of Rev. Joseph M. Duff, D. D., of Pittsburgh, Pa., in which he referred to the Interchurch World Movement as an example of the perils of idealism, and closed with these words:

"As for securing that power from on high which alone, in our business, can make any human effort effective, we should remember that Pentecost had neither numbers nor capital, nor organization, nor promoters, and yet the place where they met was shaken. 'They were all filled with the Holy Ghost.' The church of Christ needs, it is true, a great revival, but not an 'ultra-modern one, along the lines of big business.'"

Contentment

By Abbie R. Morrison

Just a little walk, and a little talk,
With the One we love the best,
And the day that was drear is bright and clear,
And all the day is blest.

For the God of love, who dwells above,
Can rest and comfort bring,
Can peace impart to the saddest heart,
And the cares will all take wing.

And the message sweet, we can all repeat,
As along life's path we roam,
For the One who cares, all sorrow shares,
And tenderly bids us "Come."

Just a little walk, and a little talk,
At the close of a day well spent,
When we've done our part with all our heart,
Brings rest and sweet content.

Modern History of Spiritualism

Editorial

I

SPIRITUALISM at its source is older than man, but we have no intention of tracing it to its source just now—that will come later. At the moment we wish to deal with it only for the period of time during which it has been known by its present name.

And yet its present name is not the best because it has too wide an application. At one time "Spiritualism" was used to designate the doctrines and religious life of mystics like Jacob Böhme and Madame Guyon, who lived very consecrated lives, subject to the guidance of the Holy Spirit, and in close obedience to the Word of God.

As a French investigator put it, "Spiritualism is the opposite of materialism. Whoever believes he has something within him distinguished from matter is a spiritualist," in which sense, of course, all true Christians are spiritualists, though it does not follow that they believe in communications with spirits of an invisible world.

Therefore, to designate this latter belief the word "Spiritism" has come to be used, which we shall employ hereafter, meaning by it the idea of some people that the living can and do communicate with the spirits of the departed, and also including the various practices resorted to in that intercourse.

II

Spiritism, which is also necromancy or the evocation of the dead, was a feature of that gnosticism which assailed the Christian Church in the apostolic era, and against which Paul, by the Holy Spirit, inveighs in his epistle to the Colossians. And this, in turn, indicates that it was not a new thing even then, but that it formed a part of the earlier pagan religions. Allusions to it have been found in Homer. Strabo ascribes its practice to the early Persians. Theodoret finds it in Chaldea and Babylonia, and readers of the Old Testament recall Moses speaking of it as among the abominations of the Canaanites (Deut. 18), of which we shall speak in a later article.

The Delphic oracles (more than 600 B. C.) are claimed by spiritists and we believe with good reason, and the same may be said of the lives of seers and clairvoyants and the facts of witchcraft in all ages. "Never would that oracle at Delphi have been so celebrated nor stored with so many gifts from all kinds of peoples and kings, unless every age had experienced the truth of its utterances" (Cicero, *De Divinatione*, 19).

To come to the Christian period, the early Church Fathers assume as unquestionable the efficacy of evil spirits in the pagan oracles and rites, showing themselves by divinations, cures

and dreams. The records of the Roman Catholic church also speak of phenomena which bear a close resemblance to present day Spiritism. During the Reformation Luther published a treatise against "The Celestial Prophets," so-called, of Germany, whom he charged with exercising the imitative powers of Satan.

There were occurrences in the Wesley family ascribed to Spiritism (1716), and it is commonly believed to explain much in Swedenborg's alleged full and open communication with the spirit world.

In America, David Brainerd, in his work among the Indians, declared that one of his greatest difficulties was the conviction they held that their diviners had supernatural power, a conviction himself shared.

In 1843, the Shakers at New Lebanon, N. Y., became the subjects of strange experiences, and influences purporting to be spirits who had lived in the world in different ages took possession of their bodies and spoke through their vocal organs.

III

What is known as the "spirit-rapping" phenomenon began in March, 1848, in the family of John D. Fox in Hydeville, N. Y., whose daughters, a few years afterwards, began to give public performances.

The alleged spiritist manifestations of these young women became the subject of extensive newspaper discussion with the result that "mediums," through whom they were said to occur, were multiplied in different parts of the country by hundreds and thousands.

The seances of the Fox girls before the Civil War were attended by some of the most prominent men of the country, and when they visited Europe they had the nobility and royalty for their auditors. Societies were organized, and disciples and imitators came forward in great numbers.

Margaret Fox was married, in 1857, to Dr. Kane, the famous Arctic explorer, a few months before his death, and his heirs denying the marriage, agreed to give her an interest in the estate if she would cease giving seances. She did so for a while, and even published an exposure of Spiritism, which she subsequently retracted.

The newspapers some twenty-five years ago spoke of Mrs. Kane as living in obscurity and poverty in New York, an object of charity, a physical wreck and hopelessly insane, but her name and work are still honored by spiritists.

IV

This brings us to the scientific epoch in Spiritism, when such men as Sir William Crookes, the

English chemist and physicist, who died recently, became actively interested in it.

In the *London Quarterly Journal*, of January, 1874, he classified the phenomena under some ten or a dozen heads, and also conducted exhibitions in his own house, mostly in the light, when it is said that the existence of an unexplained force was accurately tested by means of an ingenious apparatus.

In other words, with Sir William Crookes' investigations it began to be felt that the phenomena of Spiritism were not all fraud, and while the scientists were unable to explain the source of some of them, their ignorance in the premises went so far to confirm the teaching of the Bible that the source was to be found in the superhuman realm.

Sir William testified that "it was a common thing for seven or eight of us in the laboratory to see Miss Cook (the medium) and 'Katie' (the spirit) at the same time under the full blaze of the electric light." On one occasion, the electrician showed to the satisfaction of the spectators that the medium was inside of the cabinet while the supposed spirit form was visible and moving outside.

Nelson's *Encyclopaedia* informs us that it was the organization of the Society of Psychical Research (England, 1882; America, 1888) that revived recent interest in the doctrine. Its work has tended to put limits to the claims which have been made for communication with the discarnate, though it has at the same time strengthened the belief in it by giving it better scientific credentials. Reports on the remarkable case of Mrs. Piper were published in five different volumes of the proceedings of this society, and it is said that they offer the best mass of scientific evidence extant in support of possible spirit communication.

It was the evidence derived from this woman's case when she crossed the Atlantic in 1889, that finally convinced Sir Oliver Lodge that deceased relatives spoke or sent messages through her organism, informing him both of known and unknown facts subsequently verified. In other words, to quote him exactly, "that the brain and organism of a living person might be utilized by deceased personalities whose own bodies had ceased to work."

To avoid any erroneous supposition in the light of some things which we have said before, let it be stated clearly at this point that the Bible is against the conclusion of Sir Oliver. It reveals, as we shall subsequently discover, the possibility of materializations, but not the actual talking of the dead. By materialization in this case we mean the assumption of a material and bodily form by evil angels or demons who wickedly personate the dead and deceive the living, but nothing more. The proof of this will follow, but to avoid any possible misunderstanding at the outset, the fact itself is here stated.

V

The current revival of Spiritism, or "the Spiritist intrusion," as *Life* called it, dates from the recent war, and was predicted by close and earnest students of the Bible. It is "due to the bereavements of the war and to the longing of broken hearts to find out something concerning the destiny of those who have been taken from them." Instead of turning "to the law and to the testimony" as the inspired prophet exhorts, they have taken up with spirits "that peep and that mutter" (Isa. 8:19,20).

"There is hardly a home in England," we are told, "from which some boy has not gone forever during these last two years. Can they be reached? Can one have communion with them? Can they break through the wall between their world and ours?"

"Then, one by one, such men as Sir Oliver Lodge and Sir A. Conan Doyle published books saying, 'We have had communications from our boys, and have spoken with them and with their comrades who perished on the field of battle.'"

"Thousands of parents responded, 'If they, why not we?' And the result has been an almost overwhelming rush to mediums, and long lists of seances are now advertised in the papers." (Editorial in *The Christian Work*).

In our opinion the campaign of the powers of darkness gained its greatest headway up until that date during the fighting from Mons to Ypres.

Readers will recall a fantastic story of that period published at first in a London evening paper, and entitled, "The Bowman," which purported to tell how St. George and the old Agincourt bowmen appeared during the retreat from Mons and fought with the British against the foe. The author frankly declared it was pure fiction, but so heated was the British imagination at the time and so psychologically ready for the reception of the occult, that he was not believed by many who seriously entertained the opinion that angels appeared to the soldiers.

Nor were these in all cases the over-credulous, but in some instances intelligent and educated men and women, including a Christian scholar whom we personally know, and who is honored throughout Christendom. Indeed, an eminent clergyman of London is reported to have said that such a case of spiritual intervention was "eminently creditable. Joan of Arc saved her country owing to the vision of an angel, and why should not the phenomenon be repeated in this case?"

Immediately people began to hold intercourse with their beloved dead as was supposed. The Christian scholar, in a private letter to the writer, said: "My wife saw her boy in his spiritual body permitted to come once to comfort her. We know. It is the same with many. This war is given for the convincing of many that the future life is a real thing, and that God Himself speaks to man. This is the one consolation that remains out of this hideous and horrible time of

trial. My wife was permitted to talk to her boy. He was even more radiant than in life, but otherwise the same. He told her of his death and the manner of it. We learned after a month that this was true. Some people call it a dream. I know it was a vision granted to soothe her sorrow and her longing. This has nothing to do with magic. The spiritual eye saw the spiritual body."

VI

It would not be the part of wisdom for the writer to delay warning the unwary until the consideration of this subject approached its ultimate conclusion. Hence a pause is made here to say that the experiences above recorded are very different from those of the Bible saints.

Let a brief reference be made again to Isaiah's words (8:19-22). He sees Israel in the latter days in great distress, doubtless far beyond anything known in the late war. They are "hardly bestead and hungry," "behold trouble, darkness, dimness of anguish," and inasmuch as they are seeking "unto them that have familiar spirits and unto wizards that peep and that mutter," he rebukes them, saying, "Should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

In other words, are not the Word and the Spirit of God the source, and the sufficient source, of the Christian's comfort in this age? Does he need such visions to convince him of the future life and that God speaks to men? The rich man in our Lord's story in Luke 16 thought well of that kind of evidence, but we remember how

fruitless "father Abraham" thought it would be. If such things are the only, or the strongest, consolation remaining for God's people in such a time of trial, what of the millions of them to whom they do not come?

Let the Christian ever keep in mind that there are such beings as evil spirits, of whom we shall learn considerable by and by, and let him consider further that fundamentally only these are in evidence in this modern outbreak of Spiritism.

In proof of this it may be mentioned that in all the accounts of the angels at Mons which came to our attention, not once was Jesus Christ so much as named. St. George was named, and Joan of Arc, and Socrates, and Swedenborg, and the Virgin Mary. God was referred to a few times, but our Lord and Saviour Jesus Christ never. Even the private correspondence mentioned above, and from a Christian source, alludes to Him but once, and then indirectly, and by His human and family name, Jesus.

"What place do you give to Christ in Spiritualism?" was asked of a votary by a friend of ours. "Is He to you the Son of God, and do you worship Him as such?"

"Oh, no," came the reply. "He is to us simply the master medium."

In the words of our friend, the editor of the *Life of Faith* (London), "that confession is fatal. No creed, no cult, no religion, that dethrones our Lord and places Him on a level with men and mediums has any right to claim a Christian connection. And men and women who profess to be followers of Christ are putting Him to open shame when they join hands with those who would, if they could, rob Him of His deity and His matchless glory."

The Three Mounts An Evangelistic Appeal

By Rev. Paul Rader

Reported at a Noon Theater Meeting in Chicago

I HAVE a text today in the twenty-fifth chapter of Isaiah, the seventh verse: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."

He speaks of this mountain as being Mount Zion. There are three great mountains—Mount Sinai, Mount Calvary, and Mount Zion. When Moses came down from Mount Sinai, after God gave him the law, he had to put a veil on his face because of the glory and the brightness of his countenance. If that glory under the law was so great, what ought we to feel in the glory when God is giving out grace? It ought to make people afraid.

Glad to See Mount Sinai

I'm glad I saw Mount Sinai; saw the law of God and the terror of God. I'm glad I saw what it meant for God to have wrath for sin. I'm glad I never went to hell myself, but saw what it meant to have to be banished from the face of God.

I woke up one day to the awfulness of being banished from God. Sometimes we think God is far away, and we are banished from Him, out in the darkness. I hate that word "darkness." Don't you? "Darkness," that's what God calls it. My friends, I don't think I would have been here preaching today, if I hadn't seen it. It drives a person out for men to tell them about this glorious gospel of Jesus, where He took your

place, the place of darkness, and God turned His back on Him when he sat in your place and paid your debt. How we ought to love Him!

Calvary Follows Sinai

After you have seen the awfulness of Mount Sinai, then you see Mount Calvary. Jesus gave Himself for us; poured out His life, in order that we might have life. I like to go over it again and again to see how He took my place.

I knew a fellow out in the northern part of Colorado, and every summer, about the first of August, he used to send for a bouquet of flowers. They came to him in a big box, by express. The ranch fellows would all go down and see them. He would take them on a buckboard out into the middle of the prairie where there was a big monument. One day out there, several years before, another had saved his life, and had been killed himself. He gave his life for him; he took his place.

Oh, the penalty that Jesus paid on Calvary, when He took my place there! Oh, the glory of salvation through Jesus! Only a man with a heart like a devil could walk away from Jesus.

It's horrible for men to have a philosophy. Why do men need philosophy when they have a friend like Jesus? Why put up another way, when Jesus has put up such a way for you? He took your place.

I couldn't keep from coming down here. If you tied me in bed, I would be the most miserable man on earth. Why? Because I have found out the love that Jesus had for me when He went to Calvary. I don't see how men can turn Him down. I don't see how you can keep away from Him. It's the easiest thing in the world to give up everything to Him. Just turn everything loose. Say, "Lord, you can do anything with me." A vision of Sinai and then a vision of Calvary ought to make a man shine with glory.

The Sin of Unbelief

Oh, such a Lord! He sends the third person of the trinity to come back into our hearts, so that we have a continual stream of life flowing into our hearts. The Holy Spirit will judge them of sin because they believe not on Him.

Oh, the sin of not believing on Jesus! I realized more today than ever before in my life the sin of not believing on Jesus. There is no hell deep enough for a man who turns away from that love.

That's the awfulness of your sin today, if you are turning away from Jesus. The Man of Calvary who took your place, and then says, "I will pour out my very life in your heart," and you turn Him down; you turn down such a proposition. God pity the man or woman who goes without Jesus! The Holy Spirit comes to condemn the world of sin because they believe not on Him.

Christ's Resurrection, His Credential

Jesus said, "I am right; I have proved that I

am right, because I have gone back to the Father."

My brother and myself went out into an apple orchard one day. I helped him climb up into one of the trees. I yelled to him to hurry up with the apples. He said, "Listen to me, when I get the apples, you will know it." I wanted him to hurry, because I thought someone was coming; I could hear him. The first thing I knew I got one on my head. Just the minute he got it, he let it fall, and away it went.

Jesus has gone back to God, He is in the heavenlies. He has taken His very life and put it down into our hearts. The Holy Spirit comes on the third mountain to show you what Jesus does for you, to show you Mount Calvary. I tell you my friends, you wouldn't know anything about Calvary, if it wasn't for the Holy Spirit. He shows you the love of God.

The Mount of Olives and the Coming Day

The Scriptures say, "He will destroy in this mount the face of the covering cast over all people and the veil spread over all nations."

He will stand on the Mount of Olives again; He will be back there in that holy city again. In that day He will tear away the covering, and all the world will know that He is Jesus the Christ. On this mountain where He went up, He is coming down again. When He comes again all the nations of the earth will know that He is the Christ. "I will tear the face of the covering from off them."

Is there a covering? Why, of course there is. Oh, the veil that hangs between us and Jesus! That's what Jesus is going to tear away in that day. As preachers, we try to tear it away from your eyes so that you will get a vision of Jesus. I am so glad the Holy Spirit has taken it away from my eyes. To me, He is the Son of God. I know He is Christ. I know Him better than I know myself.

Saved from Hypocrisy

I thank God that Jesus saved me from hypocrisy. I don't believe there ever was a bigger hypocrite than I was. I had all the veneer and the varnish about me that any hypocrite ever had. Other people knew it; they were trying to give me what they knew. There came a day when I knew. I didn't go on what somebody else knew then, but on what I knew.

My friend, Jesus will take the veil off your eyes so that there will be no pretense about it. There will be no formality; but it will be a real thing. When you witness and testify, everybody around you will see that you know it. We need folks that know a real Jesus, so that they can talk out of their hearts not out of their heads. I would give my very life for Him. Chicago needs folks well saved, who know Jesus and will be willing to suffer the loss of all things for the glory of Jesus. The Lord is going to take the covering off, and all nations shall know.

One covering is infidelity. Thank God, men

will have to believe some day. It don't make any difference whether they want to or not, they will have to in that day. It is the Holy Spirit's business to reveal Jesus.

It don't take a man any time to find Jesus if he wants Him. If a man came up to me and said, "Mr. Rader, I want to find Jesus," why that fellow would find Him in no time. The other day Mr. Woolley brought a man to me and I asked him if he wanted to be saved. I showed him some Scripture. I said, "That's what God says about it." He said, "Well, if that's what God says about it, thank God, I am saved." That fellow has been coming ever since.

Thank God it's all done in Jesus, my friend. The minute you see and believe what he has done, you are saved. If you are honest, if you really want a Saviour, you can have Him, this very noon hour. You can have Him this day, if you will believe this, that Jesus paid it all. Sin left a crimson stain and a debt, but He washed it white as snow. He paid the penalty so that it's all taken away now, you have life in Him.

Will you take Him? Grab for Jesus today. Reach out for Him. You can have Him if you want Him. Oh, receive Him! Don't get yourself into condemnation by turning Him away. Receive Him as he offers Himself.

The Oracle of the Country Store

When he comes back to the earth everybody will know that He is Christ. The whole book of Revelation is an unveiling of Jesus as He shall be and as He is now. It's an unveiling of what we are, too. It's true right now. Jesus is going to do those things in a greater sense in that day. All the pretense, all the formality, and all the hypocrisy shall cease, and every tongue shall declare that Jesus is both Lord and Christ.

Oh, what an unveiling! Some of them will look about for rocks to hide them from the face of the Man they have not trusted in. If you aren't trusting Him this afternoon, I pity you. Give in to Him this day. Trust Him.

In the southern part of Illinois there was a man who spent his time chewing and whittling, sitting on a box outside of a country store. There he was, spitting and whittling, and spitting and whittling. You won't have any place to spit down there. If you have anything to settle, you had better settle it right here.

Whenever an evangelist came to town he would talk about the trinity and ask the fellows about him. "What does that fellow know about the trinity? Three in one and one in three? What does he know about the trinity?"

Well, he kept on chewing, chewing, chewing, and talking about the trinity. Some one ought to have come along and slapped him on the head. My friend, that's the most horrible sin, to keep on rejecting Jesus.

One day, he was sitting on the box and an evangelist came and told him about what Jesus had done for him. He began to see what he was

in his lost condition. Then all of a sudden, he saw that Jesus had taken it all away from him. He looked into the face of Jesus. After that he was always talking about what a wicked man he was and what a good Jesus he had. He met some of the old fellows who used to discuss the trinity and they said, "What about the trinity?" "Well, fellows, you will have to forgive me about that. I have got one of them here in my heart, and I know the rest of them will take care of themselves."

All these disputes and strifes come out of a rebellious heart. If you will yield your heart to Jesus, God will take away your heart and give you a pure heart. "Blessed are the pure in heart"—the pure by the blood of Jesus—"for they shall see God." He is going to tear away the covering from the face of the whole earth.

Do you suppose that if the nations today saw that Jesus was Christ, they would be fighting? They would be waiting for Him to come from heaven. There wouldn't be any war. We would be holding a camp meeting waiting for the Lord's return.

Tell Folks About Him

Tell everybody around you about Jesus. Try to get other folks saved. Oh, that Jesus might take the covering off our eyes, that we might see the One who is altogether lovely. My friends, He is going to take the veil away from the nations, and they will know Him.

Take Him today. How can you refuse such a gift from glory? Come, Lord Jesus, from glory and reveal Thyself! I'm so hungry to see you folks take Him that I don't know whether I am in the flesh or out of it. I want Him. Oh, if He would only send us a revival in Chicago that would take the veil from our eyes! I believe He is going to send it. God help us to pray for it and expect it.

My friends, have you accepted Him yet? "I will take Him." He took your place. Put up your hand. Come on, put it up. Somebody else. Take Him today as your Saviour. Will you do it? I would put up both hands, if I were you. Anybody else that wants to be saved? God help you this afternoon. Well, thank the Lord for Jesus! How many of you know that you are saved?

"Lord Jesus, I long to be perfectly whole,
I want thee forever to live in my soul,
Break down every idol, cast out every foe,
Now wash me and I shall be whiter than snow.
Whiter than snow, yes whiter than snow,
Now wash me and I shall be whiter than snow."

If He came this noon hour (He is liable to come before you ever get out of this house, He is liable to be here any minute) what would happen to you? God help you to take Him today. Remember that His coming is at hand. He will come in a moment, in the twinkling of an eye. God help you then, to do it today. Now is the time.

God help men and women to take Him right

now. Take Him as your Saviour. Lord Jesus, help us now! Send us out with a message on our lips. Help us, Lord, if there is any time left

between now and the time you do come, to keep on working, that men and women might be saved, and we'll give You the glory.

A Prayer for 1920—A Heaven-Sent Revival

By Rev. Edward B. Jenkins, Kershaw, S. C.

A CONFERENCE was recently held in Philadelphia to discuss and pray for a revival to sweep our country. During the last few months God's people in America have been praying earnestly for a heaven-sent revival. Only such a revival can fulfill the needs of the hour. The social unrest, the industrial disturbances, the lawlessness, the ignoring of the divine Sabbath, all take the nation to a crisis.

The Tide of Worldliness

Some reformers during the war said, that when the war was over the people would return to the churches. Their prophecy has fallen flat. For since the war there has been a reaction in the matter of religion. People who prayed during the war have forgotten the God to whom they went when in sore need. On the other hand a great tide of worldliness has set in. The dancing masters of London said that dancing had swept England since the war as never before. In our country every city, town and village gave the returning soldiers a welcome with a dance.

The world, the flesh, and the devil have made great inroads into the church. False teaching is growing, and the people seem eager to be deceived. Nor is it confined to the laity. In conversation with a divinity student of * * * he said to me: "Any high school boy or girl, knows the statements in Genesis are not facts but fiction." Another minister said to me, while discussing the atonement: "I do not think it was the death of Christ, but the principles for which He stood that is the important thing. I do not like the bloody cross, as it has the smell of the slaughter house."

There is great need for revival of church attendance. What is true of one section of the country is true all over. If our forefathers could return and see the small attendance at church now, in comparison to their day, they would stand amazed at such indifference. People who say they do not go to church on account of the long services, or because they do not like the minister, are only camouflaging.

Is Religion Dead?

In the November issue of the *American Magazine* Sir A. Conan Doyle had an article on "Now that Religion is Dead? The Chance of the Church" in which he says, "It (the church) has not been an active, controlling force upon the minds of men. And why? It can only be because

there is something essential that is wanting. Men do not take it seriously. Men do not believe in it. Lip service is the only service in innumerable cases, and even lip service grows fainter. The churches lose their grip upon the people, and lose it rapidly. The people go their way and religion is dead, save as intellectual culture and good taste can take its place."

It must be remembered that Sir A. Conan Doyle is not a churchman but a spiritualist, and is using his pen to advance Spiritualism in England. He was careful to put a question mark after the words, "Now that Religion is Dead." There were times in Old Testament history when it looked as though religion were dead, but, always there were the living coals of prayer on God's altar, kept aglow by His faithful ones. Even so now the coals are beginning to burn brightly as His people pray. As one has said: "God has a tremendous hold on the people yet, but they do not believe that God is in our churches. If they did, our buildings would be too small to hold them."

Sin Still an Awful Fact

Another great need of a great revival is the declining sense of sin. Professor James H. Snowden in the *Homiletic Review* asks, "Is the sense of sin declining?" He thinks it is, and points out the following as evidence: First, the declining sense of fear; secondly, the reaction against the extreme view of hell; thirdly, the decline of the sense of sin itself.

As he puts it, in the modern view sin is a misfortune, not a fault, the sinner a victim, not an offender. He has done no wrong, but wrong has been done to him. He does not owe penitence to God, but God owes an apology to him. Some hold that "God is too good to punish sinners, and sinners are too good to be punished," and any such view will greatly weaken our sense of sin.

Professor Snowden closes the article as follows: "Sin is still a frightful fact in the world. It writes its ruin in vice and crime, in individual murder, in the colossal convulsions of war, in human selfishness and cruelty, trials and tears, broken hearts and lost souls. It is the awful tragedy of the universe. Only fools mock at it. Angels weep over it, and the Son of God gave Himself as a sacrifice to atone for its guilt. Its retribution cannot be escaped. Hell cannot be dug out of the universe, or its fires put out. God's justice never slumbers nor sleeps. He cannot

overlook sin and be a respectable God. The integrity of the universe cannot tolerate it. God will not let it mock Him, and it is still an eternal law of life, that the wages of sin is death."

Still another need of a revival is that in our country there is such a large percentage of the people unsaved, in the South thirteen millions, and in the nation approximately thirty millions. Last year the churches of America made the smallest gain in twenty years—284,540. Until these millions have been reached by the gospel the task of the church, in a large measure, remains at home.

With such a revival in the land, there will naturally come changes in the methods of business, the practices of society, and the life of the church. With the power of the Holy Spirit upon the people, hundreds of "hard cases" will cry unto God for mercy and be saved. Would to God that His Spirit might be present in such power that the theaters, moving picture shows, and all places of amusement be closed, as during the great Welsh revival—closed not because the owners will not want to keep them open, but because there will be none to attend, the people being under deep conviction of sin, at home, in church and places of business, praying to God for mercy!

Spiritualism Advancing

There is another great need of a heaven-sent revival, the advancement of Spiritualism. In the December issue of *Success* the leading article was entitled, "Can the Dead Speak?" and the doctrine of Spiritualism was set forth in these words: "Another interesting phase is that there appears to be no hell, in the old Puritanical sense. These startling communiques speak of a series of existences through which some souls must pass, of preparatory states in which the spirit must live until it is ready to behold the full glory of the Supreme Being. Here the unspiritual, the unfortunate, born in circumstances that led to ignorance and perhaps to crime, is remolded under divine influence, and prepared to join those whose earthly attainments entitled them to a swifter passage toward the great ultimate." Such a doctrine is that of demons and men.

The Revival Needed—God-Given

The coming revival will not be a man-made but a God-given revival. There will be no advertising, no announcing, no working up of interest, but a mighty moving of the Holy Spirit. It will be an old-fashioned, heart-searching revival. It will be directed by the Holy Spirit, led by the Father, and blessed by the Son, Christ Jesus.

In the revivals of the past some man has been the moving spirit: Savonarola in Italy, Zwingli in Switzerland, Luther in Germany, Wesley in England, Evan Roberts in Wales, Charles Finney, D. L. Moody, Sam Jones and "Billy" Sunday in our own land. But not so in the coming re-

vival. There will be no man around whom the revival will center. God Himself will be the central figure. From the outset it will be acknowledged that this is a heaven-sent revival, and it will have every indication of being of divine origin. All through the revival there will be hundreds of evidences, that will clearly demonstrate, that it was neither planned nor organized by man.

The coming revival will not be confined to any one denomination, but all will share alike in the great outpouring of the Holy Spirit. The Church will be built up greatly, and will no longer be the taunt and sneer of the godless and unbelieving, but come into her own and be exalted as the Lord and Master intended it should be when He said: "The gates of hell shall not prevail against it." The Church will be wonderfully revived, and will arise from its lethargy, to go forth as a witness for Christ and thus fulfill its commission.

There will come during the revival a new interest in the Bible, the Word of God. Men will search its pages, and discover its wondrous promises. The coming revival will renew an interest in the old songs of Zion, and may it continue, not for weeks but months, and its gracious results reach into years and decades to come. The world has received a baptism of shot and shell, and now may it receive a baptism of the Holy Spirit.

To look at it from a human standpoint many will say that such a revival is impossible. Perhaps so—but not from the divine standpoint.

How Will It Come?

In response to the earnest prayers of the church. All the denominations have "put over" great missionary, educational, and benevolent campaigns; now let them put on as intensive a prayer program as they have of money and the revival will soon come.

Christian do you not want a part in this revival? Will you not begin to pray for it each day? Pray till the Lord answers, till the angels shout and demons tremble.

"The morning breaks, the darkness disappears, The light of God is shining upon the future years.

"O Lord, send the old-time power,

The pentecostal power.

That sinners may be converted and Thy name glorified."

"Come, Lord Jesus, come quickly."

Mr. Joseph MacDonald, 1514, Ninth Avenue, Greeley, Colo., writes to the editors of the *Christian Workers Magazine* that it has been laid upon the hearts of a number of the brethren in Greeley to give positive testimony to the gospel, and they are anxious to get in touch with as many lovers of the truth as possible in their vicinity. He mentions the towns of Ault, Eaton, Evans, Lucerne, Severance, Plattville, LaSalle, Gill, Kersey, Gilchrist, Johnstown and Milliken.

The Epistle to the Hebrews—A Book Study

By Rev. Robert Clark, Lyndon, Vt.

THE epistle to the Hebrews is one of the three great doctrinal epistles of the New Testament, Romans and Galatians being the others. Hebrews differs from them in that they treat, largely, the work of Christ and its results for men, such as "Justification by Faith in Christ Crucified." Hebrews treats, largely, the "Person of Christ," "His Sacrifice and Priesthood at the Right Hand of the Father." Hebrews belongs also to the Jewish-Christian group of epistles, with James and First and Second Peter, and should be read with them.

Authorship

The writer of the epistle is unknown and likely to remain so. From earliest times its authorship has been ascribed to Paul, and from earliest times his authorship has been denied. Other writers have been suggested, but where nothing is definitely known, one man's opinion is as good as another's. Evidently it was written by one like Paul, who was versed in the history, the customs, the worship and the aspirations of the Jews. After all, it is of little importance who penned the epistle, since "All Scripture is given by inspiration of God" and "Holy men spake as they were moved by the Spirit." While there were many penmen of the Bible, there is but one Author, the Lord Himself. Godet says, "This epistle without introduction or subscription is one of the great High Priest of whom it treats, who was without beginning of days or end of years, abiding an High Priest continually. It is entirely fitting that this book should remain anonymous."

For Whom Written?

From internal evidence we learn that it was written for Jewish Christians, particularly for those dwelling in Jerusalem, who still kept the law and worshipped in the temple, offering still the Levitical sacrifices. They had not yet perceived that the Temple service was transitory and typical and abrogated in the sacrifice of Christ. But it was not written for them exclusively but for all who should believe on Jesus Christ.

Why and When Was It Written?

First, it was written to strengthen the Jewish Christians who were in danger of returning to Judaism because of persecution (10:34).

Secondly, to show the relation of Christ and His sacrifice to the Old Testament dispensation. The Old Testament dispensation was founded on sacrifices and services that were material, typical, transitory; the New Testament dispensation is founded on the work of Christ, and is spiritual and eternal.

It was difficult for the Jew to give up the law and the Temple, as it is always difficult to

give up traditions and customs. This doubly so if these customs are of divine appointment. In a word the epistle to the Hebrews is a divine commentary on the Levitical system.

Professor Fairbairn says, "There must have been in the Old Testament the same great elements of truth as in the things they represented in the New Testament; and then, in the Old Testament, these must have been exhibited in a form more level to the comprehension, more easily cognizable by the minds of men."

Professor Moorehead says, "The religious system established through the agency of Moses was not an end in itself; it was the pledge and promise of our great High Priest, Jesus Christ, and of the eternal sanctuary of which He is minister. The value of it all lies in this, that it was a picture drawn by the hand of God Himself of the plan of salvation."

Thirdly, it was written for all Christians to show the provisions for all their needs in their earthly pilgrimage; that they have redemption from sin, access to God, sympathy, help, worship, service and reward.

Evidently the time when it was written was before the destruction of Jerusalem.

"Every high priest standeth daily offering the same sacrifices" (10:11). Clement of Rome, who lived in the first century, refers to this epistle more than to any other New Testament book.

Structure and Character

Before we take up the analysis we will make some general remarks about the structure and character of the epistle.

There are three principal subjects:

A. Jesus the High Priest, Personal and Official, Chapters 1-7.

B. The Offering and Ministry of Jesus the High Priest, Chapters 8-10:18.

C. The Trial and Recompense of the Faith of the Brethren whose High Priest He is and for whom He is Ministering. The background of the epistle or the field upon which it is painted is the new creation.

(Rev. 21:5 "Behold, I make all things new.")

We see portrayed in the epistle:

A Future	{	Habitat Earth, 1:6; 12:25.
		Kingdom, 12:22-28.
		Redemption, 9:28; 10:37.
		Glory, 12:22-24.
		City, 11:10-16; 12:22-24.
		Inheritance, 2:5.
		Rest, 4:9.

This outlook shows us humanity redeemed and restored into more than Edenic blessedness.

The method of the writer is that of comparison. He takes up an Old Testament person or institution and makes comparison with Christ

and His ministry in the New Testament.

The key words of the epistle are "Better," which occurs eleven times, also "Greater" and "More Excellent."

There are five sections that come in parenthetically; they do not advance the narrative; the writer pauses to exhort us and to warn us against certain sins. These parentheses are instructive, they are drawn from biblical events and they are progressive and cumulative in their teaching. Two things are to be noticed in each: the biblical background and the sin against which we are warned:

<i>Chapters</i>	<i>Background</i>	<i>The Sin</i>
2:1-4	Sinai and Calvary.	Neglect.
3:7-4:13	Wilderness and Rest of God.	Unbelief.
5:11-6:20	Canaan and Fruits of Land.	Apostasy.
10:26-39	Sanctuary and Its Entrance.	Wilful sin.
12:18-29	New Jerusalem and Mt. Zion.	Obstinate refusal and indifference.

These exhortations illustrate a well known law of the human mind: Neglect will give place to unbelief, unbelief to apostasy, apostasy to wilful sin and wilful sin to indifference.

Analysis

I have chosen a simple analysis based on the writer's method of comparison. Leaving out the parenthetical sections there are nine divisions to the book. I shall analyze the first division only as an illustration of the way in which the book may be studied.

1. Christ the Son of God is better than the prophets. Heb. 1:3.

<i>The Prophets.</i>	<i>The Son.</i>
They were men.	He was the Son.
They were many.	He was One.
They extended over a long time.	He had one ministry.
Each had a fragment of truth.	He had the whole truth.

Beside this, He was Creator of the same substance as God, the visible Manifestation of God, Upholder of all, Redeemer of all, Highest and Heir of all.

2. Christ is better than the angels. Heb. 1:4-2:18.

- (1) In the celestial realm. 1:4-14.
- (2) In the terrestrial realm. 2:5-18.

3. Christ the Son better than Moses the servant. Heb. 3:1-6.

4. Christ our High Priest better than the Aaronic high priests. Heb. 4:14-8:5.

5. The New Covenant is better than the Old Covenant. Heb. 8:6-13.

6. The Sacrifice of Christ is better than the Levitical sacrifices. Heb. 9:1-10:22.

7. The supremacy of Faith. Heb. 11:1-40.

8. The Christian position and hope superior to the Mosaic. Heb. 12:18-29.

9. Hortatory. Heb. 13:1-25.

Spiritual Value of the Epistle

The first thing of spiritual value that I notice is the exalted place that is given to Christ. The advocates of a Unitarian Christ can find little to comfort them here. Christ is declared to be God pre-existent and eternal. The Christ of Hebrews is the Christ of John and Paul. The second thing is the exalted place that is given to the Old Testament. It is the Word of God, authoritative, sure, final. The writers disappear and the Holy Spirit alone is recognized as the author of the Bible. These two things—an exalted conception of Christ and the Word—will do more for the growth of the spiritual life than all else combined.

Homiletical Value

We see the interpretation that is put upon the death of Christ. His death was a real sacrifice. He was a substitute. Salvation was made possible by the removal of our sins by His death on the cross, and not by the moral example of His life. Horace Bushnell, who wrote a book on the Moral Influence Theory of the Atonement, said, that the gospel must always be construed in the language of the types. We know that the preaching of the cross has been the life of the church in the past, and as true ministers of Christ we cannot depart from this "Wisdom and Power of God."

Another suggestion of homiletical value is the use that the writer makes of the Old Testament characters and institutions. Men like Moses, Joshua, Melchizedek, Aaron, and institutions like the priesthood, the temple and the sacrifices, were all invested with a typical significance and could be used for the unfolding and illustration of Christian truth.

Sermons of this nature are seldom, if ever, attempted now, but scholarly men like Jukes, MacIntosh, and Bonar used to lead large congregations, with interest and profit, through the books of Exodus and Leviticus, dwelling upon the types and unfolding the riches and grace of Christ.

This book is an inexhaustible field for sermons and series of sermons. Think of the cumulative effect of a series on the five parenthetical sections! Think of the perfect balance that is kept between the deity and humanity of our Lord in the first and second chapters!

Themes spring up in our minds. "The Moral Glory of the Incarnation." "The Great High Priest." "The Throne of Grace." "The Author and Finisher of our Faith."

Chapter eleven is rich in the exposition and illustration of faith.

Did you ever sit and wonder at the poverty of man

When everything that God can give, is free?
And if we robbed all humans of the things that
He calls rich,

What an empty place the souls of men would be.

—Frank P. Hoopes.

The Story of Job in Rhyme

By Rev. J. D. Kempster, Lyndon, Ill.

"In all this Job sinned not, nor charged God foolishly" (Job 1:22)

IF we believe the Bible
Is a chronicle of facts,
Our views on any given book
Will not be very lax.

If this be so, there is no need
For us to further probe;
Nor ask the why and wherefore
Of the wondrous book of Job.

That such a man existed
There is no room for doubt,
The Testaments both Old and New
Have plainly pointed out.

So let us for a moment now
Just take an honest look
And see if we can understand
A little of this Book.

The man himself is first described
(And here I pause to say
I would to God that thousands more
Were just as he today.)

He feared the Lord, eschewing ill,
An altruist was he;
He helped the widow and the poor
And gave most generously.

And as a natural consequence
(Doth not the Scriptures say
That every one who doeth thus
Shall prosper in his way?)

Yes, Job was prospered left and right
With cattle, lands and gold;
And no good thing at any time
Did God from him withhold.

But, ah! the scene is changing,
The skies become o'ercast;
The stormy clouds of sorrow
Are gathering thick and fast.

For Satan's been permitted
To now employ a test
And see of all the things of life
Poor Job did love the best.

Upon our trials and sorrows now
Much color here is lent;
We see that naught can happen us
But by the Lord's consent.

Returning to the subject then,
I've time nor space to tell
Of all the many cruel things
This righteous man befell.

For Satan by successive strokes
Robbed Job of all he had;
And were it only temporal things
It wouldn't be so bad.

For temporal things may be restored
And gain replace a loss.
But when our children all are slain
How heavy is the cross!

And here it is with luster rare
Did shine this man of God;
He did not murmur nor complain
Beneath the chastening rod.

With faith in God he spake those words
(Words of immortal fame)
"The Lord hath given, the Lord hath taken,
Blessed be His name!"

"God moves in a mysterious way"
The poet Cowper said,
And you, I'm sure, agree with him
If you of Job have read.

The trials that o'ertake us here
Though seldom understood,
The Scriptures teach distinctly,
Are working for our good.

It was so in the case of Job,
It shall be so with all;
So let us place our "Trust in God,"
No matter what befell.

We will but find disappointment, if as children
of God we seek the things of this world. It is
well for us to remember we are strangers and
pilgrims.—C. J.

The joy of the Lord is your strength; let us
aim to cultivate a joyous spirit, that others may
see in us that God is the source of our joy.—B.
J.

He is truly a humble man who does not feel
proud when people praise him for his humility.
—Selected.

The Center of the Earth

By Rev. Clarence H. Benson, Kobe, Japan

DID you ever locate Palestine and the adjacent Euphrates Valley upon a continental map? It occupies a most significant place upon a narrow strip of land joining the three great continents of Asia, Africa and Europe. Asia at one time embraced all of the population and even today has fully one-half of it while with Africa and Europe it contains no less than seven-eighths of the world's inhabitants.

How well prophecy in Deuteronomy is fulfilled: "When the Most High divided to the nations their inheritance, when He separated the children of men, He set the bounds of the people according to the number of the children of Israel." That is to say, in the providential distribution of the nations and in the divine allotment of their territories, Palestine was reserved for Israel, and the various people were grouped around this chosen center according to the sovereign will of God.

Many centuries later Ezekiel said, "This is Jerusalem: I have set it in the midst of the nations and countries that are round about her." This was the passage that gave rise to the rabbinical idea that Jerusalem was the actual center of the earth. In the church of the Holy Sepulcher is a large round stone which is supposed to mark the middle point of the world. However foolish this fancy may seem to us it is certain that this little neck of land has been the historical and religious center of the earth as it is even now the geographic center, while events are rapidly shaping themselves to make it the world's commercial and prophetic center.

Cradle of Civilization

In this strategic center we find the beginning of history and the cradle of civilization. The Garden of Eden can be definitely located in the Euphrates Valley while Mt. Ararat upon which the ark rested is just to the north. Here Nineveh and Babylon, the world's oldest cities, were built and here at Babel was the world's first monarchy.

Despite the dispersion of tongues ancient civilization for centuries clung to this continental center. It is in the archives of Egypt and Babylon that we find our sources of ancient history. For more than fifteen centuries Palestine was the connecting link between Asiatic and African civilization when, under David and Solomon, Israel became a great nation in itself. Solomon was the richest and wisest king that ever sat upon a throne, and for a short time Israel was the brilliant star in the ancient constellation of nations.

With the decline and fall of the Jewish kingdom we still find that this territory retains its

reputation as the center of history. The great battles between Babylon and Egypt were fought there while Persia, Greece and Rome grappled for world honors in the vicinity. Three out of four of the great world powers of history had their seat in the Euphrates Valley, and four thousand out of six thousand years of the world's civilization centered in this spot.

Nebuchadnezzar to Napoleon

Nebuchadnezzar with the natural building material of the Euphrates Valley and the millions of slaves at his disposal made Babylon the greatest city of ancient times. One can hardly speak of its magnificent palaces, temples and walls without seeming to exaggerate. But the man with the spade today can testify to the truth of its claim as a world capital.

Two hundred and fifty years later the great Alexander, having conquered the world, established himself in the palace at Babylon, and projected improvements of the city and surroundings to make it the center of a universal empire. While in the midst of his plans he was stricken with a fatal fever.

Two hundred years later the unconquerable Caesar made similar plans for the centralization of Roman power in the east but was cut off by assassination before he could carry out his project.

Mesopotamia was still a glorious country when Khalid conquered it for the Mohammedans, for ten millions of people flourished in these well-watered plains. Bagdad, the historic seat of Caliph Haroun Al-Rashid and the stage of the "Arabian Nights," in its palmy days, became the wealthiest and most civilized city in the world and approximated a population of nearly two millions.

Coming down to the time of Napoleon we find that only the destruction of the French fleet by Lord Nelson prevented him from including the Euphrates Valley in his oriental conquests. Indeed, after his death, among his papers there were found plans and specifications for the restoration of Babylon as a world-wide capital.

A Cause of the War

In 1902, twelve years before the recent world war, William Durban writing in the *London Daily Express* said: "An immense revolution is likely to be brought about in the near east within the next decade. The Kaiser has undoubtedly scored an important point when he received a concession from Turkey for the construction of a railroad to Bagdad. It is certain that the Kaiser entertains the dream of founding a magnificent empire in the near east.

"It is a favorite thesis with the people who



Christmas Day in Bethlehem

Christmas is a long business at Bethlehem. First comes the Latin ceremonies which take place on our Christmas Day, December 25. Thirteen days later the Greek services are held, as they still adhere to the old calendar, while thirteen days later again comes the Armenian Christmas feast. The services are held in the Church of the Nativity, which it is believed marked the actual site of the manger where the Saviour was born. It is an immense building more like a fortress than a church. This building is divided up among the various sects. The building is known to be over a thousand years old. All the Christmas services are very elaborate affairs. Photo depicts a procession of the Latin priests on the way to the church.

ponder over prophetic mysteries that both Babylon and Nineveh are to be resuscitated in more than the ancient glories of Nebuchadnezzar and Sennacherib."

When the Kaiser in Damascus stood at the tomb of Saladin and proclaimed himself the "Defender of Islam," it was a part of his world-wide plan to unite with Turkey for the conquest and development of the Euphrates Valley. This project which was set forth by the Berlin-Bagdad railroad, according to Professor Morris Jastrow, Jr., of the University of Pennsylvania, in his interesting book, *The Bagdad Railroad*, was one of the principal causes of the great war.

Thus it can be seen that this continental center has held its historical prestige in international events from the earliest times down to the present hour.

Palestine, the Religious Center

But this interesting spot in the midst of three continents has also been the religious center of the world. True, it is not the center of all religions, but it is the center of world-wide religions and as the center of Christianity and its great rival, Islam, no other portion of the earth has received such recognition and renown. While the Euphrates Valley was to contribute civiliza-

tion, Palestine was to provide religion for the world. Jerusalem and Mecca were destined to be the international centers of religious worship from the day of their establishment down to the present hour.

It is interesting to observe that while Egypt was at the zenith of her glory during the sojourn of Israel in her midst, and Babylon likewise became a world power during the Jewish exile, God founded and fixed Jerusalem as the world-wide center of religious worship.

Unlike their contemporaries, Abraham, Isaac and Jacob did not contribute a city of crumbling walls to the world's civilization, but dwelling in tents they "looked for a city which had foundations, whose builder and maker was God." That eternal city to which the patriarchs looked was Jerusalem which since its conquest and dedication by David has never ceased to be the center of biblical thought, the seat of sacred history and the object of divine prophecy.

Well did the Psalmist sing, "Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David."

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The River Jordan—in the Holy Land

The Jordan is the principal river of Palestine and the most sacred stream in the world. Some portions of it are very beautiful, the banks being covered with ferns and trees. Here Christ was baptized by John the Baptist and thousands of Pilgrims visit its shores every year to be baptized by the Greek priests. Prior to the war the Jordan was regarded as the personal property of the Sultan and under no consideration would he allow pleasure steamers to ply upon its waters. Since the armistice the British have placed motor launches upon it and have also thrown two steel bridges across it.

Revival of Interest

The idolatry of the ten tribes and their subsequent overthrow was the result of a political propaganda to substitute some other city for the ecclesiastical assemblies of Israel. Even after the downfall of the southern kingdom, the subsequent restoration under Ezra and Nehemiah once more established Jerusalem as a religious, if no longer a political, center.

There the long promised Messiah was not only to direct His footsteps but to complete His ministry in the tragedy of Golgotha.

Even after the dispersion of the disciples in the Gentile dispensation and the slaughter and scattering of the Jews in the second exile, Jerusalem was by no means annihilated nor did it lose its prestige in the religious world.

Its value as a center of religious associations was recognized by the Mohammedans and they made it the object of one of their first campaigns.

The great Crusades of the medieval ages which

drew all the world forces of Christianity and Islam into action, and for centuries mowed down the armies of Asia, Africa and Europe, had for their objective the sacred city of Jerusalem.

Rome, Constantinople and even Petrograd have vied with Jerusalem as the seat of Christianity, but the fall of the Eastern Empire, the rise of the Reformation and the collapse of the Russian Empire have terminated these aspirations. Jerusalem today, after the wrecks of time, is the center of an increasing world-wide interest. This awakening interest of the religious world is due to an early prospect of the long anticipated restoration of the Jews to their paternal city and country.

Spoiling the Kaiser's Plans

When the Kaiser was in Jerusalem in 1898, he was particularly anxious to learn the extent to which the Jews were returning. "Do you believe in a future for the Jews," he asked Bishop

Blythe. When the bishop replied in the affirmative, the Kaiser, speaking with great energy said, "I don't agree with you at all! What future can there be for a people who crucified our Lord? It will spoil all my plans."

The Kaiser could not unite with Turkey for the realization of his dream for a world-wide empire and at the same time take Jerusalem out of their hands for the restoration of the Jews. But the Kaiser should have consulted prophecy before he allied himself with a nation that has for centuries trampled God's chosen city under its feet.

It was God that was going to spoil the Kaiser's plans and the very significant capture of Jerusalem by General Allenby, December 17, 1917, was to prepare the way for the fulfilment of the long predicted promises to the chosen people.

Said Frederick the Great to his chaplain: "Doctor, if your religion is a true one, it ought to be capable of a very brief and simple proof. Will you give an evidence of its truth in one word?" The good man answered, "Israel."

The title of the Jews to Palestine is as valid today as when it was granted by Jehovah to Abraham, as no adverse possession of the Gentiles can invalidate the right of the Creator to give it to whom He pleases. God's marvelous perpetuation of Israel "for many days without a king and without a prince and without a sacrifice" while "he has made a full end of all nations whither he has scattered them," is not only a testimony to the truth of God's Word, but also of the far reaching importance of General Allenby's triumphant march into Jerusalem.

What the Map Discloses

It would be well now for us to stop at this place and consult a continental map, that it may be possible to understand how this little neck of land joining three populous continents is the geographic center of the world.

It will be observed that the Sahara Desert diverts all African traffic northeast through Egypt while the Ural Mountains and the Caspian Sea likewise force overland traffic between Europe and Asia down the Euphrates Valley.

More than this: the great Arabian Desert throws Asiatic traffic so far to the north that communications with both Europe and Asia must of necessity pass through the Euphrates Valley, rendering it even more the center of continental communication than Palestine.

Now if a straight line be drawn from the North Sea to the Indian Ocean it will pass through this historic valley. You can now journey from Ostend to Constantinople in three and one-half days. Continue this overland line and you will be able to go from London to India in seven days and from London to Australia in one-half the time now required by way of the Suez Canal.

Draw a second straight line east and west between Paris and Peking, and when due allowance has been made for the mountains and the seas

it will be seen that it likewise must pass through the Euphrates Valley. A third line north and south joining Petrograd and Cape Town has a common conjunction with the other two lines at this strategic center.

During the war the Germans completed the railroad from Euphrates Valley to the Egyptian frontier so that the Cape-to-Cairo Railroad of Africa is in this way united with the great European and Asiatic systems.

A Set-Back for Chicago

Chicago has the reputation of being the greatest railroad center in the world, and it is to the multiplicity of railroads that it owes its remarkable growth and prosperity. But the position of Chicago in the midst of one hundred million people can never approximate the strategic importance of this oriental railroad center commanding the trunk lines of three continents containing fourteen hundred millions of people.

Nor is this all. It has already been pointed out how Australia would naturally be drawn toward this center by the overland route to London. South America, it will be noticed, is much nearer to Africa than either Europe or North America, and there are two steamship lines now projected that will bring these two southern continents within three days sail of each other. When the trans-continental railroad between Cairo and Konakri is once a reality South America will be in close contact with the eastern hemisphere and its produce will be drawn through the great geographical center in Mesopotamia.

Commerce of the Continents

This logically leads to the consideration of this geographical key to the continents as the commercial center of the world. No one can study ancient history without recognizing the fact that the commerce of the continents passed through Palestine and the Euphrates Valley.

Even when the Mediterranean Sea became studded with Phoenician ships, it was the trans-continental traffic to Tyre and Sidon that supplied them with cargo. The twenty-seventh chapter of Ezekiel well reveals the fact that these coast cities as well as Babylon and Nineveh owed their growth and prosperity to the continental commerce that passed through their midst. A glance at the map and at this international highway should convince any one that this would be the most natural result in the world.

What then was the occasion of the interruption of this continental trade route and the decline of the prestige of this great commercial center? There are two dates of special interest in this connection, 1453 and 1492 A. D. When in the seventh century the Mohammedans overran Palestine and conquered Jerusalem they blocked the ancient highway between Asia and Africa, but it was not until the fall of Constantinople in 1453 that Asia was finally shut off from European commerce. For a long time the trade with

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the near East was accomplished through Venice whose vessels went to the eastern ports of the Mediterranean, and there its traders met the merchants from the Orient who came across the desert on their camels.

Venice for a long time was one of the main entry ports into Europe and thus that city secured great wealth and importance. But the caravans were subject to exorbitant tribute by the Mohammedan master of the continental highway and even then were not assured of protection from the brigands that were permitted under Turkish rule to infest this important territory. For this reason merchants began to look to the sea for some other route to secure the wealth of the Orient.

The East Coming Into Its Own

Mariners crept along the coast of Africa and rounded the Cape of Good Hope to get to India. Spain sent Columbus west to discover a shorter route to India and he stumbled across America in 1492. Interest in the new world delayed attempts to break down the commercial barriers in the east for the Atlantic Ocean was destined to become the commercial center of continental relations. In the process of time the Suez Canal was cut through and this new water route still postponed the day for the opening of the ancient highway. But the increase of commerce and the marked success of the American railroads as well as the trans-Siberian enterprise of Russia, has again attracted attention to the importance of this overland route.

1917 A. D. an Epoch-Making Year

Germany claims to be credited with the greatest discovery of modern times. One of her newspapers declared that "the year 1492, when America was discovered, and 1916, when the colossal idea of the new road to India was born, are dates which generations to come will regard as co-equal and epoch-making."

But Germany was not the first nation to turn her covetous eyes toward the barricaded Euphrates Valley. Indeed, Great Britain joined Turkey in the Crimean War to thwart Russia's designs in this direction, as she united against Germany for the same reason in the last war. Germany hoped by control of the Euphrates Valley to have a greater portion of the oriental commerce than Great Britain enjoyed in the Suez Canal.

Now that both Russia and Germany, and more especially Turkey, have been removed as controlling factors, and the key of the Orient lies in the hands of the allies, the world once more is in a position to see its commercial highway restored. The year 1916—or more particularly 1917, which marked the capture of Bagdad by the British army—may yet be of as great significance, historically and commercially, as the year 1492.

Source of Raw Materials

There is another circumstance that is going to make the Euphrates Valley the world's commercial center. When properly drained Mesopotamia is the most fertile region in the world. It can provide one of the finest wheatfields for the starving multitudes of Europe, while there are excellent prospects for the cultivation of cotton and fruits. The vast undeveloped oil fields are of priceless value at this time when the needs for this commodity have increased so enormously.

Likewise the fertility of the Nile region sustains a reputation only rivaled by those localities that provide faster transportation than slow moving ships. Instead of looking for food in Russia, instead of constructing new ships, Europe has but to complete the Berlin-Bagdad Railroad to hasten the transportation of raw materials from Asia and Africa in exchange for the manufactured products of Europe and incidentally develop the most fertile region in the world.

The More Sure Words of Prophecy

Most significant of all that is to be said about this fascinating center of the world is the place accorded it in prophecy. This does not refer to fulfilled prophecy, for that is already history. Prophecy is the mold of history, and if this has been the historical and religious center of the world prophecy must have staged its themes there also.

In the light of what has already been considered it should not be difficult to understand what Isaiah had reference to when he said, "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day Israel shall be third with Egypt and with Assyria, even a blessing in the midst of the land."

The ancient highway has but to be revived not only to bring these three nations in close contact but make them the largest and most prosperous in the world. And all that is wanting to fulfill this prophecy is for Israel as the important connecting link to be restored to her native land. In fact the revival of Palestine as well as the removal of the transcontinental barricade is dependent upon the return of Palestine's prophetic and patriotic people.

Times of the Gentiles

If the early church had studied prophecy she might have been spared the bloody wars of the crusades. Christ said, "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." All the efforts of Europe to reclaim this strategic center from the centuries of the Crusades down to the time of the Kaiser were to prove unavailing. Why? Because the times of the Gentiles were not fulfilled.

And what did Christ mean by the times of the Gentiles? He meant a period dating from the reign of Nebuchadnezzar when God took away

the independent sovereignty of the Jews, and gave it to the Gentiles. But the Gentiles were not always to control the kingdoms of this world. Jesus said, "until" and that one word set a limit to Gentile dominion. James also fixed a limit in the fifteenth chapter of Acts. Paul likewise in the eleventh chapter of Romans. Others may give a different interpretation to Old Testament prophecy but this is the interpretation of Christ, and James, and Paul, and in the light of subsequent events it must be admitted that they have been remarkably accurate in their disclosures.

Babylon to Be Restored

But the restoration of Israel and the rebuilding of Jerusalem will go hand in hand with the development of the Euphrates Valley and the reconstruction of Babylon as a great commercial enterprise. It is more than a mere accident that the old site of Babylon is the center between the transcontinental routes of Asia, Africa and Europe. It is more than an ordinary circumstance that the world's ancient capital should be the strategic key to the continents.

These striking conditions surrounding this interesting portion of the earth are but the means to the fulfilment of Bible prophecy. Revelation devotes a great deal of attention to a very large city of great commercial prosperity as one might expect of a centrally located city in the Euphrates Valley. The description of the prophet fits remarkably well into just such a flourishing, prosperous, cosmopolitan metropolis as under such remarkable commercial conditions would naturally arise in this particular spot. It is not difficult to understand how in a city so prosperously situated, that "the merchants of the earth and as many as trade by sea were made rich by her." As if to clinch the matter divine revelation calls this city Babylon, the only suitable name that history could suggest for a city of such unprecedented importance.

Isaiah and Revelation in Harmony

I know that Isaiah speaks definitely of the annihilation of Babylon, but has Babylon ever been annihilated "like Sodom and Gomorrah," or in any other way to fit Isaiah's description? To be sure it suffered a decline and partial destruction under its many invasions, but in view of its prestige among conquerors, its present remains, and the splendid prospects of reconstruction and rehabilitation, the thirteenth chapter of Isaiah is only an argument in favor of the annihilation of a greater and grander Babylon than the celebrated city of Nebuchadnezzar.

This is undoubtedly the Babylon of Revelation. In the three hundred times that Babylon is found elsewhere in Scripture it refers either to the city or the province in which it was situated, and it is difficult to understand why the Holy Spirit should designate it as anything else in the book of Revelation. If Babylon does not mean Babylon what does it mean?

Jesus Christ, the Corner Stone

All the lines of prophecy converge for their final fulfilment in this historic, religious, geographic and commercial center of the earth. And the prophecies that relate to Jerusalem and those that relate to Babylon unite in Jesus Christ, the central figure of all prophecy. "The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder."

The rejected stone shall become the head of the corner in Jerusalem for "when the Lord shall build up Zion, he shall appear in his glory," and the blind, broken nation of Israel shall be healed.

And the same stone, "the stone cut out of the mountain without hands," shall fall upon the centralized, commercialized Gentile kingdom which today only awaits its "head of gold," and "with violence shall that great city Babylon be thrown down and shall be found no more at all."

THE LUNCH WE USED TO CARRY

It would be trite to say that much of the increased cost of living is due to the increasing number of conveniences daily thrust before us and which our ready acceptance of effort saving devices bids us employ.

What has become of the old fashioned package of lunch? Not one loop worker in a thousand carries that homely little packet, simply because it is so easy to be served in a restaurant. Pride is costing us money. We are too metropolitan, too intolerant of homely fashions. The girls from the offices and stores complain about the prices of food in the restaurant, but they would be horrified at the suggestion that they bring with them each morning a lunch box filled with a quality impossible to get at any price down town.

This is not advice for those who must lunch down town. It merely is a suggestion for those who need not. Chicago is full of restaurants, all serving food at top speed. Fewer lunches means more food at a less price. The dwindling supply of food is what we are all complaining about.

How many men ought to shave themselves? How many men and women ought to polish their own shoes; clean their own hats; how many housewives ought to make their own ice cream; make their own candy?

We are growing more and more indifferent to trifles. The nickels we used to save are being tossed—with a penny for tax—into a thousand crevices that didn't exist a few years ago. In short, we are losing sight of the sagest of sayings: A penny saved is a penny earned.—*Chicago Tribune*.

The Ulster Delegation in Chicago Or, The Other Side of the Sinn Fein Movement

By Joseph B. Bowles

THE three days' visit to Chicago of Ulster's representatives, "the official delegation from the Irish Protestant churches to the sister churches of America," ended Monday night, January 19, with an impressive demonstration by the city's united Protestantism. An enthusiastic mass meeting filled Medinah Temple, one of Chicago's largest and best auditoriums, seating about 5,000, and overflowed into the large auditorium of The Moody Bible Institute and the chapel of the Fourth Presbyterian Church, both about half a mile distant from the temple.

Wyllie Blue; Rev. C. Wesley Maguire, Mr. Harte, Mr. Blue and Mr. Coote speaking in the overflow meetings. Right nobly did all acquit themselves on this occasion, momentous because of the fact that this great city has been so much in the dark as to the facts concerning Ireland and the Sinn Fein. The audiences were with them from the start and were strongly demonstrative in their applause throughout.

The chairman of the mass meeting, Mr. Frank J. Loesch, a prominent attorney, read the following resolution, offered from the floor, which was adopted by a rising vote:



The Irish Protestant Delegation

Standing left to right: Rev. C. W. Maguire, William Coote, M. P., Rev. William Corkey
Sitting left to right: Rev. F. E. Hart, Rev. L. W. Crooks, Rev. A. Wyllie Blue, Rev. Edward Hazelton.

The mass meeting was held under the auspices of The Moody Bible Institute, the Chicago Church Federation co-operating, and was sponsored in the public press and the program for the evening, by fifty-two of the leading city pastors, representing all the Protestant denominations.

Preceding the program there was a half hour's stirring song service led by a well-drilled chorus of 300 Moody Institute students, conducted by Professor E. O. Excell, the well-known composer, assisted by Professor Guy C. Latchaw, of the Institute.

The presentation of Ulster's case was made with great ability and eloquence by the Hon. William Coote and Reverends Frederick E. Harte, Louis Crooks, Edward Hazelton and A.

Resolved, that this audience looks with marked disfavor upon the raising of funds in the United States at this time by the citizens of a foreign country for the purpose of fostering interference in the affairs of a friendly nation; and further respectfully suggests that the legal propriety of such action be made the subject of careful inquiry by the proper officials of our government. And, be it further

Resolved, that a copy of these resolutions be sent by the chairman to each United States Senator and to each member of the national House of Representatives.

The six members of the delegation, together with the Rev. Dr. D. D. Irvine, of New York City, Commissioner of the Society for American

and British Friendship, and the Rev. E. M. McFadden, D. D., President of the Ulster Society of Pittsburgh, accompanying them, were entertained at The Moody Bible Institute, which had undertaken all arrangements for Chicago at the request of the Society. An appeal to the Dean of the Institute, the Rev. James M. Gray, D. D., from the Rev. Henry Montgomery, of Belfast, a co-worker with the late D. L. Moody, was given a cordial response by cable. A request from Commissioner Irvine followed, prompt acceptance was given, and work started at once to arouse city-wide interest.

Preaching appointments were secured for the delegation and their clerical companions in leading city and suburban pulpits, for Sunday's morning and evening services, and several in the afternoon as well. These and the mass meeting, and their appointments to address the city's

educators, clergymen, representatives of the secular and religious press.

Dean Gray introduced the visitors, who proceeded to make the occasion memorable by happily framed addresses sparkling with telling hits at their opponents which brought the guests to their feet over and over and over again.

At the last meal served to the delegation in the Institute, Mr. Coote arose and said they had known Mr. Moody in years long past and had heard of the Institute he founded, but had never anticipated the privilege of being its guests; that they had expected much, but were not at all prepared to find such extensive work being carried on, and did not imagine so much would be done for their comfort while here. "Words fail," he continued, "to express our appreciation of your hospitality and the provision made for us. Last Sunday was the only Sunday since we came



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This Remarkable Photograph Shows the City of Dublin In Flames As It Appeared on Thursday Night, April 27, 1919, When the Revolutionists Were in Possession of the City.

In the glare of the flames along Sackville Street, the central street of the Irish capital, are shown the McConnell Monument in the foreground and the Trafalgar Column to Admiral Nelson silhouetted in the background. Opposite the Trafalgar Column on the right is the Post Office Building, which was the center of the rebels' activities and the place of their first attack.

seven Protestant ministerial associations on Monday forenoon, were announced in the press and advertised in large display advertisements. The co-operation of the Church Federation was secured, and a letter was sent to more than 900 pastors enclosing tickets for the mass meeting for distribution, and a copy of the program.

On the evening of Saturday, the day of arrival, a banquet was given in honor of the delegation at the Union League Club, by Mr. Henry P. Crowell, President of the Quaker Oats Company and of The Moody Bible Institute, and active otherwise in the city's religious and philanthropic interests. A prominent guest remarked that the gathering was the most representative of the best life of Chicago he had ever attended. Among the 168 who sat down to the dinner were leading bankers, business men, judges, lawyers,

to the United States that we were able to have absolute rest and quiet in the afternoon without interruptions or disturbances by intruders. We have appreciated very much having a room set aside where we could have fellowship together with the different members of the faculty, who have acted as host at the table. The privilege of talking over our business matters undisturbed has been, indeed, a rare treat that we have valued very much. The spiritual uplift we have received here will always remain a sweet memory, and we will speak of the hospitality of The Moody Bible Institute to our friends in the United States and abroad."

Again on taking leave at the station, they said: "Be sure to tell Dr. Gray how much we appreciate his foresight and kindness in taking hold of the matter in the way he did."

All in all the Ulstermen's visit to Chicago was a great success, and in a good degree their message was given by the newspapers to the entire city and a large surrounding territory.

It was a timely visit, especially in view of the strenuous organized efforts being made by Sinn Fein sympathizers to secure subscriptions for their \$10,000,000 fund. Sunday night, January 18, pursuant to hand-bills headed, "The Irish Republic Bond Certificate Drive," a mass meeting was held in a large armory, presided over by ex-Governor Edward F. Dunne and addressed by Mr. Frank P. Walsh, "Chairman American Commission on Irish Independence," and other speakers. Monday's Chicago newspapers stated that many Roman Catholic priests throughout the city had urged their parishioners at the

Sunday services to subscribe liberally for these "bonds." A staff photographer of a Chicago newspaper who took many views of De Valera and his party in Chicago, informed the writer that Roman Catholic priests continually hovered about the pseudo "President."

Clearly the authorities of the church of Rome in this country are giving active support to the Sinn Fein propaganda; a propaganda which is not merely anti-British, but in reality equally anti-American, since it aims to destroy that friendship between Britain and America on which hinges not only the reciprocal well-being of the world's two great English-speaking and predominantly Protestant peoples, but undoubtedly also the peace of the world and the security of modern civilization.

The Irish Crisis: Its Religious Aspects

By Rev. Henry Montgomery, D. D., Ex-Moderator, Presbyterian General Assembly of Ireland

An Address Given at Queen's Hall, London, and Copied from *Evangelical Christendom*

WE owe a deep debt of gratitude to The British Evangelical Alliance for convening these meetings on behalf of distracted Ireland. I heartily endorse the kindly remarks of our chairman (Admiral Sir J. Stanton, K. C. B.) when I say that we in Ireland deeply feel the need of continued and earnest prayer on

Ireland Devoutly Roman Catholic

Ireland is the most devoutly Roman Catholic country in the world; for there is a larger percentage of priests and religious orders in Ireland, compared with the population, than there is in any Roman Catholic country in Europe. During the last twenty-five years, perhaps, the religious



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Ruins Along Sackville Street, Dublin

Showing the Post Office, which was the central headquarters of the revolutionists, and the surrounding buildings which had to be practically destroyed to capture them from their rebel defenders.

behalf of our country. I speak, of course, chiefly about the northern part of the island; I come from Belfast.

Perhaps you should recall that the population of Ireland is divided into a larger and a smaller portion. About 25 to 30 per cent is Protestant, and intensely Protestant, and the other 70 or 75 per cent is intensely Roman Catholic.

orders in Ireland have increased about 150 per cent, while the population has gone down 30 per cent. If you carry that thought in your mind it will give you an idea of the difficulty that confronts the legislature in trying to settle what is called the interminable Irish Question.

We who are the Protestant section are not only devoted to the Union; we love our connection

with England, we feel it has been a blessing to us. Belfast at the time of the Union had only twenty thousand of a population; now it has over four hundred thousand.

The Union a Blessing

Some people say that the Union has been a curse to the country, while we, on the other hand, maintain that it has been a very great blessing indeed. England is our best customer; we find a market here for what we produce. We also find sympathy here, and now that the Union is 119 years old, God has blessed us exceedingly, and we are so devoted to the Union and to our connection with the larger Island that on no consideration will we dream of being separated from it. We do not think Ireland can stand alone; we are sure she cannot.

tion of supremacy and control to which it is not entitled, and that would endanger our civil and religious liberty.

I do not wish to speak disrespectfully of any religious community, but you know very well that the church of Rome prides itself upon being intolerant. It does not think that any body of Christians is right but itself, and when it has the opportunity it asserts its power.

I think you friends are deeply interested in the question of Ireland because if the Roman Catholic church in Ireland becomes supreme, and the Protestants are crushed out of Ireland, then Ireland will only become a jumping-off place to ultimately subject this land. You have a great many in this land already who are working towards bringing England down to the feet of the See of Rome. God forbid that that day



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No Sinn Fein Threats Spoil Hunting in Ireland

It takes more than threats of the Sinn Feiners to halt the sport loving populace of that land. The strange spectacle of a hunt meet being held under the protection of police was seen at Finglas County, Dublin. The constables were sent on a previous occasion—the War Union. Photo shows the hunting party starting out.

And now it seems to me that matters have gone from bad to worse because the Sinn Fein element has drifted beyond all control almost, and cold-blooded slaughter of public officials is taking place on the streets of the Irish metropolis for no other reason in the world than that they are representatives of law and order. You cannot help feeling that nothing but harm can come to a cause promoted in that way.

Roman Catholic Intolerance

¶ We have great difficulties from the Protestant standpoint, because to give legislation of the kind proposed would mean that you would be giving to the Roman Catholic church the posi-

should ever arrive, for it will be the day of England's disgrace and downfall.

Somehow or other we speak with bated breath and velvet lips about this. But it seems to me Protestant means to protest—to be against what we believe to be wrong. You know as well as I do—for I have lived in Ireland all my life and know a little about this Irish Question—you know that they dislike civil and religious liberty and they do not allow their people to read the Word of God.

Burning the Bible

I speak in the streets sometimes, and some time ago, at the close of one of those services, a

young girl came up to me with a shawl tucked under her chin.

She said, "Do you think your reverence can you get me a Bible?"

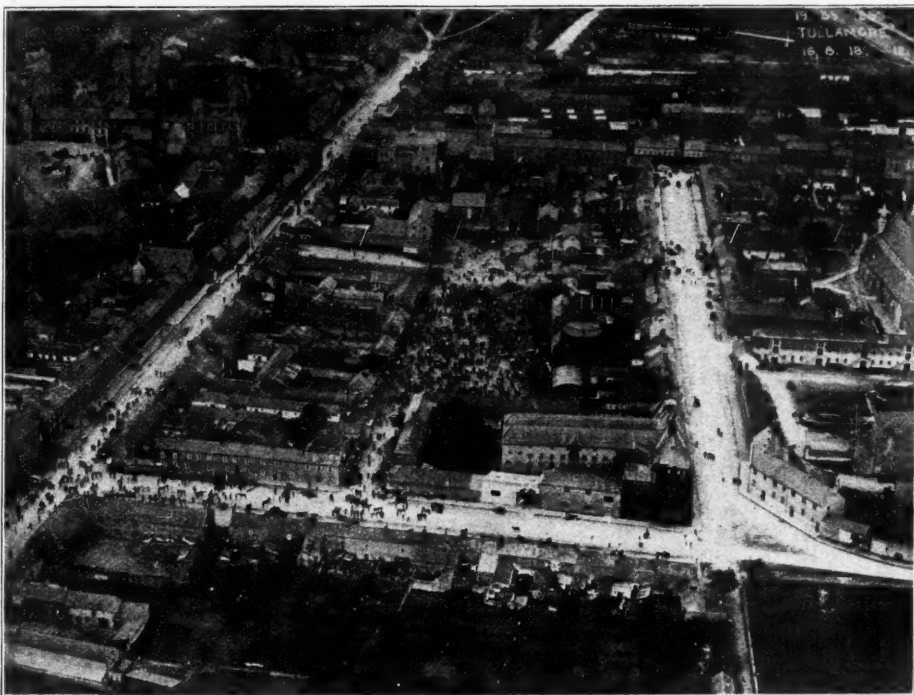
"Yes, I think so."

And so we went together to a bookstall and I got her a Bible.

She was an intelligent mill-girl, and the Spirit of God had been working in her heart at that open-air meeting. She knew there was something she needed that she did not have. She took the Bible away.

Another evening, three months afterwards,

luck would have it, Father—came in that morning. He looked at the Bible, and he said, 'Who allowed this Book to be brought into this house? This is a dreadful thing!' So mother had to clear herself, and she said, 'I knew nothing about it. Mary Jane slept in this morning, and when I made her bed I found the Book under the bolster.' Then she said, 'His reverence took his walking-stick, pushed the coals to one side, put the Bible into the fire and poked it down with his stick, and it was burned to a cinder.' If you can get me another Bible I will try and put it where neither my mother nor the priest can get it."



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Scene of Sinn Fein Activities Photographed From Airplane

Tullamore, in Kings County, Ireland, photographed from a British Army plane for the records of the British War Office. The town is one of the many patrolled by British troops as the result of Sinn Fein outbreaks.

she came back and asked to see me, and I said, "I'm glad to see you; but what has gone wrong?"

"Oh, your reverence, the Bible is gone!"

"How? What is the matter?"

"Well, two or three mornings ago I slept in—I kept it under my bolster—and I had to rush to be in time for the mill-horn and get in to my work. My mother went up to make the bed and found the Bible under the bolster. She brought it down and threw it on the kitchen table, and as

Can a country get on that is robbed of the Bible?

At a Moody Meeting

I was speaking at the Theater Royal, in Limerick, a good many years ago, when following up the work of Mr. Moody.

After the meeting I said to Major Whittle, "What's the meaning of these sixty or seventy fellows waiting here?"

"They are every one of them Roman Catholics, and they are waiting to talk to you."

Then I plunged down amongst those young fellows, who had come out of the shops, the post-office and other places—intelligent, clear-headed young fellows—and I said:

"Boys, we are going to be gentlemen to-night, we are not going to have any recrimination or hot words. I am told by my colleague that you are waiting behind to speak to the preacher."

"Yes."

"What is it that you want to say?"

Then one of them said, "Does not the priest come in before a man gets salvation?"

I said, "I will read to you out of your own Douay Scriptures if you will give me one."

or in any other place, that we can help it from getting.

Getting the Cream

Let me illustrate the point by an incident. A smart Irishman had got a copy of the Scriptures, and the priest, wanting to inveigle it from him, said to him:

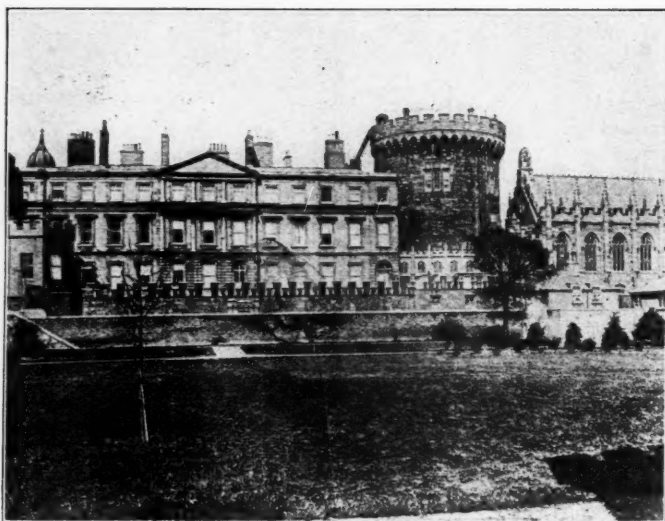
"You know, this is too deep a book for you. You are an ignorant man; you can only skim the surface."

"Now, your reverence, is not the book called 'the sincere milk of the Word?'"

"Yes."

"Well, your reverence, is not it the cream that comes to the top?"

"Yes."



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Dublin Castle Where the Irish Rebels Made a Desperate Stand

"Though rebels of the rank and file followed the example set by their leaders by laying down their arms at the foot of Parnell's Monument in Sackville street, the thoroughfare where the Irish made their headquarters in the General Post Office Building, some of the Irish rebels continued 'sniping' the British troops. The photograph shows Dublin Castle, where the rebels made a desperate stand.

Those sixty or seventy lads looked at one another. They did not have the Douay Scriptures; they had never seen them.

I opened my Bible at John 1:12: "As many as received him, to them gave he power." In the Douay Version it is "to them gave he the right," and one of the lads who had heard it before interrupted me by pointing that out. "As many as received him, to them gave he the right to become the sons of God."

We talked about Christ's salvation that night for two hours, and those seventy lads shook hands with me before leaving. They had never seen the Word of God before.

Is a church that does that right? We object to that church getting any more power in Ireland,

"Well, if I only skim the surface, your reverence, will not I get the cream?—and let whoever likes get the blue milk that is below!"

There is some shrewdness there, and you can make something out of people if you are willing to give them the Word of God.

The Case of the South and West

I appeal to you on behalf of the Protestants over in Ireland. I think of the South. We love our co-religionists in the South and West, as well as in the North. We want to be united, but if they are going to make a dangerous and deadly experiment by putting power into the hands of savages like what we have now devastating and seeking the ruin of the country, you cannot help

what may happen. In any case, I want to make it clear to you that by the help of God the northern Protestants will never have anything to do with anything of that kind.

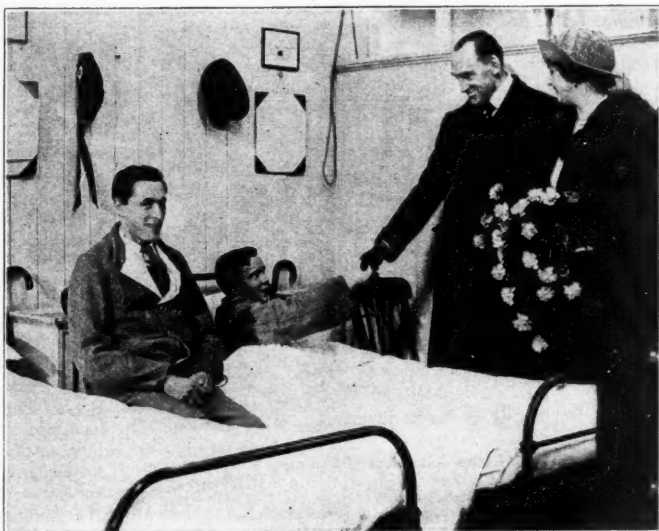
Answer to Prayer

We are going to pray our way through. We ran a prayer meeting every week in Belfast during these past troublous years, and it was well attended. There were people praying all over the city at the time when we were going to be overrun.

A gunboat was sent to Carrickfergus, and you know how a British general offered to surrender his sword rather than go north with parts of his artillery. You know that when the commander-in-chief told him he was to go, and gave him half an hour to think about it, he said, "I don't need half a minute!"

men, chiefly of the Ulster Division, marched past our City Hall. I had the privilege of sitting on the Lord Mayor's platform in the great City Hall, and they marched past—the maimed, the wounded, people who had lost their arms and were blinded were there.

There was a gentleman sitting near to me—in front of me a little bit. I was keeping all the cheers I had for our own Ulster Division; I could not shout for them all. But there were a number of men near to me, and they shouted tremendously for the Enniskillen Fusiliers when they came along—noble fellows. The more those people shouted, the more that gentleman—a godly clergyman—the more his head fell down lower and lower. He was a friend of mine, and I knew that those cheers were stabbing him like pricks of pain because his beautiful boy was not in it.



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Sir Edward Carson Visits Ulster Hospital

Sir Edward and Lady Carson on a visit to the Ulster Hospital in Belfast shaking hands with a young Ulsterman who had been wounded in France. Sir Edward recently resigned his place in the War Cabinet and returned to Belfast to lead the fight against home rule.

We honour a military man who for a great cause—for the cause, as he believed, of civil and religious liberty—became disobedient. But the hand of God was in it. We were delivered, and God, who did what appeared an impossible thing then, is going to work for us still.

Ulster in the War

But we claim and crave your sympathy for another reason. Ulster, when the war came, gave of the noblest and best of her boys, and there is hardly a home in Ulster that has not been desolated and ravished by the war. We had a great march past of our soldiers about seven or eight weeks ago. Thirty-two thousand

John Oxenham sings:

"In Flanders' fields the poppies grow
Among the crosses row on row;"

and I knew that that brother clergyman's beautiful boy was sleeping under one of those crosses.

So I say to you today, you cannot forsake that Province that has given her bravest and best for the cause of God and for the cause of liberty among the nations of the earth.

"One good I covet, and that one alone—
To do Thy will, from selfish motives free,
And to prefer a dungeon to a throne,
And pain to comfort when it pleases Thee."

The Roman Catholic Question in the Y. M. C. A.

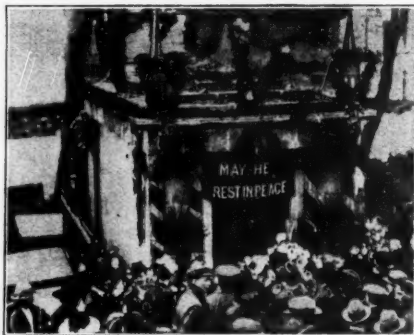
By W. P. England, formerly Associate Executive Secretary of the National War Work Council of the Y. M. C. A.

THE Roman Catholic question as it relates to the Young Men's Christian Association is not a new issue. It has recurred at varying intervals throughout the history of the Association and the contention that Catholics should be admitted to a voting and office holding relation is not always raised by Roman Catholics. More often the issue is brought up by Protestants, or those who have no church relation, who feel that there would be a decided gain to the Association if such a relation could be established.

It will be remembered that ex-President Roosevelt raised the issue a few years ago and expressed his disapproval of the evangelical basis of the Association which brought forth extended comments not only from Catholic prelates and journals, but from Jewish organs as well. One of the statements from a Jewish editor is worthy of comment. It says, "It is perfectly proper that religious denominations should form associations for the purpose of furthering the welfare of their particular creeds, and it is also perfectly proper to exclude from the management of those associations all who are not followers of those creeds, though outsiders may be permitted to participate in some of the conveniences provided for social and physical culture."

What Is the Question at Issue?

It is important to remember that the question at issue between Roman Catholics and the Young Men's Christian Association is more fundamental and of greater significance than that of voting and office holding. The fundamental objection of the Roman Catholic clergy is directed mainly against the religious principles of the Young Men's Christian Association; against its right to teach religion and to interpret the Bible. A few quotations from leading Roman Catholics will serve to establish this point. The Right Rev. Timothy Corbett, Bishop of Crookston, says:



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Irish Pay Tribute to Redmond's Memory

The crowd at the vault of John E. Redmond paying tribute to the late Irish leader on the first anniversary of his death. Mr. Redmond is buried at Wexford, Ireland.

"The Young Men's Christian Association is a Protestant organization, in which Catholics are admitted only as associate members. They have no voice in the management of its affairs, and are not eligible to office. Catholics are only tolerated, but their money is welcome. The Young Men's Christian Association is essentially a Protestant institution, with the secret purpose of proselyting. Its anti-Catholic spirit appears now and then in the lectures, bubbling over with calumnies and lies, delivered in its halls and under its auspices. Catholic young men should not suffer themselves, therefore, to be duped by an organization, for the sake of bodily advantages, a position, or social standing. Catholics possess the precious

heritage of the faith of nearly twenty centuries. They belong to the grandest organization the world has ever witnessed. How far, then, is it beneath the dignity of a Catholic to forget the tradition of his church, to disregard the precious jewel of faith, unflinchingly held by the blood of his forefathers amidst the worst of persecutions, and to trample under foot all sense of honor by becoming a secondary member of that Protestant organization called the Young Men's Christian Association!

"No young man with honest Catholic blood flowing in his veins will suffer the indignity of becoming an inferior member of an organization. The church cannot compromise with error. Catholicity is essentially tolerant, as truth is intolerant. The bearer of God's message to mankind, she cannot accommodate herself to the changing modes of human thought to please a fickle and corrupt world. Her mission is to correct error when at variance with the doctrine of Christ. No Catholic, to my knowledge, ever became a permanent member of the Young Men's Christian Association without growing lukewarm in his faith, and finally descending so low as to abandon the only and true church of his forefathers. Catholics who join that sect organization soon imagine that one church is as good as another."

Archbishop Blen has warned Catholic young men against affiliating themselves with the Association in the following communication: "The consensus of opinion derived from the most authoritative sources ought to determine the attitude of all Catholics toward the Young Men's Christian Association. This society contains all the elements conducive to realize a systematic propaganda detrimental to the spiritual life of a Catholic young man. It encourages the reading of the Protestant Bible and gives to its members tickets to lectures on religious subjects. It bars from active membership and from office those who are not members of one of the evangelical churches. For these reasons, the Catholic young man should give it a wide berth and never contribute one cent toward its support."

It will be seen from the above statements that the main objection of the Catholic clergy is directed against the religious principles of the Association. If, therefore, Catholic young men were admitted to active membership, there would still be this objection to the religious principles of the organization.

A striking example of this fact is found in the Manila (P. I.) Association which is operated on the Paris basis—a personal rather than a denominational test. Here, I am informed, a Roman Catholic layman was elected president of the Association, but, notwithstanding this fact the Roman Catholic Bishop of Manila indulged in a most bitter attack on the Association and warned Catholic young men against becoming members. This would undoubtedly be the attitude of the Catholic clergy everywhere under the same conditions.

Co-operation Withheld

It should be remembered that the Roman Catholic church withholds its co-operation from almost every organization of whatever kind. Catholics have been repeatedly invited to co-operate with the religious education association in its broad platform for moral and religious education, but such co-operation has steadfastly been withheld.

The same is true concerning the Boy Scouts of America which is in no sense a religious movement. A prominent Catholic priest in Chicago stated only recently his willingness to lend his assistance to the Boy Scout movement, but said further that he was restrained from doing so, due to the fact that the archbishop of Chicago had refused to endorse the movement.

The Roman Catholic church in Chicago has also refused to co-operate in any official way in the various social centers of the city, and at the present time it is agitating the question of forming a Catholic social center on the West Side, and is urging all loyal Catholics to lend their support to this movement.

Shall the Membership Test Be Broadened?

What would be the effect of broadening the membership test of the Young Men's Christian

Association so as to admit Roman Catholics to active membership? Many secretaries and others are embarrassed over this question. Some, when attacked by Roman Catholics, assume a compromising attitude and others even apologize for the evangelical character of the Association.

First, the Association in admitting to its active membership, its conventions and fellowship, members of the Roman Catholic church would conspicuously ignore the action of the Federation of Churches which declines to admit as delegates members of this denomination.

Secondly, if Roman Catholics were admitted to active membership they would at once claim a place among the employed staff of the Association which would lead to radical differences among the working forces of the Association. It would give place to a proselyting campaign among the Protestant membership. Every true Catholic believes it to be his duty to convert other Christians to the Roman Catholic faith.

Thirdly, it would mean the probable loss of the virile, evangelical note which has led to such results through confession of Christ and union with His church. The Association to be courteous and consistent must make less prominent and practically abandon the cardinal place as held in common by the evangelical churches. The Association would thus practically abandon a basis which has made for unbroken harmony in an ever expanding brotherhood.

Is the Y. M. C. A. Narrow?

Against the contention that is sometimes urged that the Association is narrow because it refuses to admit Catholics to active membership I would answer, that no Protestant is ever admitted to membership in a Catholic organization. The Young Men's Christian Association, therefore, is broader in its attitude for it offers its privileges to Catholic young men and seeks to benefit them in every way possible.

It must be borne in mind that the Young Men's Christian Association is fundamentally a laymen's movement and that before Catholic young men seek to have a voice in its management they should first be permitted to manage their own church affairs. Catholic laymen can have nothing to say about the management of their church property. They are, therefore, unfitted by training and experience to manage any other Christian organization.

It is well to remind our Catholic friends that a few years ago a few Catholic laymen in the state of Maine who were dissatisfied with this condition, were instrumental in introducing a bill in the state legislature to give them the right to control their own church property, for which they were promptly excommunicated by the Roman Catholic church.

The old question of taxation without representation is sometimes raised by Catholic critics of the Association, who insist that Catholics are

taxed for the support of the Association but can have nothing to do with its management. Such contention is hardly worthy of an answer since no one is "taxed" for the support of the Association—all its support is entirely voluntary. Neither is any young man compelled to become a member—this is purely a voluntary act on his part.

No Compromise on the Faith

A well-known Association leader in writing on this subject recently has said, "In my judgment there is but one course for the Association to follow in its relation to this question and that is unswerving loyalty to the fundamental Christian Protestant evangelical objective for which the Association stands. No financial gifts should be accepted; no obligations assumed and no activities introduced which would weaken or compromise the Association in its specific work."

"The fact that so many men of non-evangelical faiths are now members of the Association is due to the practical interpretation of Christian religion which meets these men at a point of need. As a rule, the majority of men of non-evangelical faiths who affiliate with the Association are not loyal adherents to their own religious beliefs. Their danger is materialism and infidelity. While the Association should not adopt any proselyting program among men of such faiths, there should nevertheless be no compromise in city, railroad, industrial or any other type of work in clearly demonstrating the Christian principles for which the Association stands."

"The writer does not believe that there is any call for the Association to modify its membership basis or its message in order to please the occasional man of Catholic faith who demands recognition as a voting member. The Roman Catholic church as a whole is an out-spoken opponent of the Young Men's Christian Association. It is evident that the Roman Catholic hierarchy will do anything in its power to keep the adherents from the membership or influence of Protestant organizations. While there are individual priests in certain localities who are wise enough to conform to public sentiment, and who therefore recognize the value of the Association to the community at large, they know full well that any attempt on their part to identify themselves officially with the Association would not be approved by the higher officials of the church."

"The Young Men's Christian Association has little to gain and much to lose by any attempt to compromise this question. Strong and sensible men of the Roman Catholic faith will respect the Association all the more if it is true to its objective and principles as a Christian, evangelical movement."

"If the Christian church were what she ought to be, and could be, for one single day, the world would be converted before nightfall."—Chas. Kingsley.

THE POWER OF PRAYER

"Prayer is the most potential thing in the world. It is not that prayer is anything, but rather that God is everything. For prayer lays hold on God, or, more accurately, permits God to lay hold on man, so that it brings God into human affairs as the Infinite One. And when the Almighty is in the midst of things he proves himself to be the invincible, all-conquering God."

"So then the man who prays is the most potential man in the world. It is not that man is anything, but rather that God is everything. For the man who prays puts himself in his true place as a suppliant, and God in his true place as the Benignant and Beneficent One. And when God's grace is thus set free it flows earthward in floods of blessing so that the desert places of life are made to rejoice and blossom as the rose."

"What we need then in this world is prayer. And what is necessary to obtain prayer is to secure men who will pray. Not men who will think about prayer, or will talk about prayer, or will purpose some time or other to take time for prayer, but who will now and continually pray. Theorizing and good intentions do not move the arm that moves the world. What does this is nothing else or less than sacrificial prayer. 'This kind goeth not out save by prayer and fasting!'"—Henry W. Frost in Episcopal Recorder.

HUMILITY

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.—Andrew Murray.

ABRAHAM LINCOLN'S BIBLE

The Bible which fed the soul of Abraham Lincoln in the Kentucky log cabin of his boyhood was one of the cheap little Bibles imported from England by vote of the American Congress in 1777.

Lincoln loved the Bible above all other books and once paid the following tribute to it:

"I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith and you will live and die a better man. In regard to the Great Book, I have only to say that it is the best book which God has given to men."

G. Campbell Morgan on Preaching

By Rev. J. W. Weddell, D. D.

Rev. G. Campbell Morgan, D. D., of England, whose gift as an expounder of the Bible is well known, has been giving a series of expository and evangelistic discourses in various centers of the United States this winter. In connection with one of the series in Cleveland, O., he met the ministers at a noon-day luncheon, where he spoke on preaching. Our correspondent, Rev. John Weaver Weddell, D. D., was present and captured his free off-hand remarks which are here set down with the permission of the speaker as given.—Editors.

YOU ask me about preaching and its place in the work of the ministry today, and it is the one theme on which I am glad to respond. I regard it as absolutely paramount in the evangel of the hour. From the outset I have sought simply and solely, for myself, to be a preacher of the gospel. I began forty-three years ago, a very young man, at Staffordshire, England, going from there to Birmingham afterward to New Court Church in London, afterward to Westminster Chapel, where I would be today if impaired health had not compelled the relinquishment of my loved pastorate. There were two years of eclipse, I may say, when I was fighting the specters of the mind. I thank God I was enabled to keep my mouth shut in those days. It was thirty years since that I received ordination in the Congregational ministry. My aim from first to last has been to open the Word and proclaim it to the people.

Has It Passed Its Prime?

Some people say that preaching has passed its prime, that worship has the larger place today. But when did preaching cease to be worship. You are worshiping when you are hearing God's voice out of the Book as much as when you are making prayerful response, however fervent. Others say that the printed page has largely set the pulpit aside. The pen is mighty we must admit, but the human voice is mightier, when the Spirit attends. We want the message plus the man. Joseph Parker used to say at the close of his great afternoon discourses at City Temple, "You can have this sermon at the door for a penny." Arthur Mursell sitting under the pulpit called out one day, "But it cannot give us the thunder and the man in the pulpit." Still others say that the pastor's work interferes, he has too much to do. Do not let it interfere. There is important work connected with the pastorate which a minister must look after, but the man of God who lets this draw him aside from his legitimate pulpit preparation, loses his grip upon the people and his true vocation from the Lord. In all my ministry I have insisted on my five morning hours in my study with the Word of God, and never in all that time have I allowed a marriage or even a funeral to call me away. One has a good pastor's assistant in the lady of the manse to prevent needless interruptions to these sacred hours of study. "While thy servant

was busy here and there the thing was gone." In God's name do not permit it.

Its Nature

May I speak a word about the Nature of preaching. There are two leading words for it in the Greek; *Evangelizo* and *Kerusso*. The one means telling the good news of the gospel as a teacher. The other signifies pronouncement of the message as a herald. The first explains and amplifies with long-suffering and love. The second with swift sharp utterance declares "Thus saith the Lord." It takes both to fill out the gracious content of God-given preaching. Let the pulpit proclaim the message as revealed in the Word. Be sure of the truth, and then speak with authority. Do not take your questions or doubts into the pulpit. There is a place for discussion of such in the close fraternity of the ministers' conference. We had such a gathering at Westminster, and we had two rules. No paper read *ex cathedra*; no reporter allowed. It was for free, frank interchange of opinion and growing thought. But when you come into the pulpit speak only the Word clearly revealed. And be careful of the way you do it. Dale, of England, said one time in my hearing that Moody was the only man who seemed to him to have the right to preach about hell. And when asked why, he said, "Because he always preached it with tears in his voice."

Its Method

That brings me to speak of the method. In a word preaching consists of two things: bringing out the doctrine of Scripture—applying it to the life. We must not only get it *out* but get it *in*. The truth must be lived. I am free to say it, "You may be as orthodox as the devil and yet be lost." I agree with Dr. Lyman Abbott when he affirms that religion is the life of God in the soul of man and theology is what you think about it. To get creed into conduct and bring truth to trial and triumph is our business as preachers, and it is an art in itself. Harold says the war has produced no great prophet, but let me tell you it was the village preacher that held England to its great task in the recent war and that saved the day.

Somehow we must get the people to realize the mind of God, and send them away from the church saying, "That is it, that is it. God is there!" Other worldliness is at times desecrated. But unless some men are bringing the people the

mind of God, we will sink into the pit. The world has not changed in its needs and yearnings. We must have God.

Written Sermons

Use manuscripts if you can do it well. I never hear J. H. Jowett, my successor at Westminster, with his notes, but that I say, "There is the way to preach." But I could not do it, you know well enough, and the most of us serve our day and generation best by digging out the truth, and then expressing it freely and face lifted to face in extempore utterance. It gives you also a

chance to declare the God-sent thought that comes to you as you speak. But do not try to ramble over the passage and call it exposition. Have a clearly defined course of thought drawn from the Word. And work, work. The Bible requires it. Dr. Dawson said, "A good deal of bad theology is due to suppressed perspiration." Study the Word. Don't be satisfied with what you learned in the seminary. Search it out for yourself. Be ready for new revelations to your mind, and then tell it out. That is the preaching that this and every age demands and for which the world is waiting today.

The Critics on Deuteronomy

A Note from Dr. Thomas

The Editor,
The *Christian Workers Magazine*,
Dear Mr. Editor:

In your "Editorial Notes" for November, the statement is made that "Deuteronomy mentions one sanctuary only, and the early historical books speak of many." This is exactly what the higher critics say, and yet for several years past Mr. Harold M. Wiener has pointed out that the statement is only possible by the confusion between "sanctuary" and "house." The word "sanctuary" is ambiguous and may refer to an altar or to a house, and Mr. Wiener contends that the higher critical position is really based on this ambiguity. He points out that in the book of the covenant, as the critics term it, there was a plurality of altars (Ex. 20:24-26) but only one house (Ex. 23:19; 34:26), and that the same line is taken in Deuteronomy where there is both a

plurality of altars and yet the implication of only one house (16:21, 22).

It seems to me that this confusion between "altar" and "house" as expressed by the ambiguous word "sanctuary" should be strongly emphasized in order to show the groundlessness of the higher critical contention in regard to Deuteronomy.

Yours sincerely,
W. H. Griffith Thomas.

Germantown, Pa.

[We are aware of Wiener's argument, but admit that it was not in mind when the editorial note was written. Perhaps this is explained by the particular object in view, from which a reference to his argument would have diverted us. Nor have we ever been quite as satisfied with his argument as Dr. Thomas seems to be, though his confidence in it is reassuring and will cause us to consider it again.—Editors.]

A GAIN FOR CORRECT SPEECH

A facetious contemporary informs its readers that as a result of "Better-English Week" in the schools, "bad English is receiving some mighty swats."

The temptation to be jocular over a commendable effort at reform in boys' and girls' speech is natural enough—too natural, indeed. It is a part of the habit of the time.

The newspapers are responsible for much of it, or at least faithfully reflect it. The headline artificer sets the pace, the reporter finds in slang the necessary color to his story, and the editorial writer is not at all free from it. Language would indeed be a poor vehicle for the expression of thought without it—at least of current thought.

It is "Better-English Week." What we started out to inquire was as to whether or not it is also

"No-Slang Week." Not that we object to slang, in the right place, as we have intimated; but it may well be criticized when it garnishes conversation or writing to the exclusion of simple and lucid language.

Without slang or profanity, or both, many men are not able to say ten consecutive words; and without slang—some women ditto.

But for our part, we would as soon hear a good round oath as the annoying, nauseous, and senseless "Say!" or "Listen!" of many women, or the "I'll say it is," of men, women and children. Does anybody know why he or she says it, unless it is because he is vacant of thoughts?

If a "No-Slang Week" shall follow in the schools, and if it shall eliminate such silly words and phrases, in whole or in part, a great gain for coherence and saneness in mere talking by young and old will have been made.—*The Oregonian* (Portland).

Life I

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Young People's Society Topics

March 7

Life Lessons from the Book of Proverbs Proverbs 20:1-15

The book of Proverbs, together with Job and Ecclesiastes, constitute what is known as the "wisdom literature" of the Hebrew people in the Bible. The book of Proverbs contains a multitude of separate sayings embodying the highest wisdom. Most of these sayings originated with Solomon and are the chief result of the wisdom promised to and bestowed upon him at the beginning of his reign (1 Kings 3:12). The *Scofield Bible* describes the book of Proverbs as a collection of sententious sayings of divine wisdom, applicable to the earthly conditions of the people of God.

A glimpse at the scope and variety of these wise sayings is afforded us in the verses of our lesson. The mockery and deceitfulness of wine (v. 1); the folly of provocation and strife (vv. 2, 3); the dire results of laziness (v. 4); the beneficial results of understanding (v. 5); the rareness of a faithful man (v. 6); the blessedness of the upright man (v. 7), etc. through this and other chapters.

According to Dr. G. Campbell Morgan, the first verse of the book constitutes the title-page—"The Proverbs of Solomon, the son of David, King of Israel." The next six verses are occupied with the preface in which the purpose of the book and the method of the writer are clearly stated. The preface ends with the fundamental affirmation of the Hebrew philosophy—"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."

Among the great lessons of the book are these:

1. Right relations with God (3:5, 6). As another has well said, "No man can begin to be wise until his life is properly related to the all-wise God, whose gracious provision in Christ is sufficient for all needs." Turning to Him as in 1:23, results in the outpouring of the Spirit from Him, and the making known of His words unto us.

2. The old lesson concerning the maintenance of good works (3:27, 28). Here in this book of wisdom, as in the later revelation of the New Testament, it follows the exercise of faith and trust in the Lord.

3. Another important lesson concerns the matter of perseverance (4:25-27). Look at the verses carefully, "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil." These three are the dominant lessons of the book, namely: Right relations with God; right rela-

tions with man; these relations continually sustained by the grace of perseverance.

March 14

Patience and Its Rewards I Corinthians 13:4-7

The Scripture lesson takes us to the great classic on Christian love found in 1 Corinthians 13. Patience is so closely akin to love that the two words could be often used interchangeably without doing violence to the truth or sentiment expressed. Verse 4 is an illustration—"Patience suffereth long and is kind." What better description of this virtue could be found?

The kind of patience here mentioned is rare. It is the product, not of fallen human nature, but of the divine Spirit dwelling within human hearts. This is not the "grin and bear it" kind of attitude which passes for patience in the world's judgment, but rather that quality which the apostle has in mind when he wrote of "patience and long-suffering with joyfulness" (Col. 1:11). For this kind, we must, indeed, be "strengthened with all might according to his glorious power."

That which follows in the remaining verses is equally true of patience, as of love. Patience does not behave itself unseemly, because it seeks not its own, is not provoked when the plaudits of the world are withheld, but persistently goes on its way, bearing, believing, hoping and enduring.

Patience like love is the product of faith. Faith is the root of which love and patience are the fruit. As the root lays hold of unseen forces, so does faith lay hold of the unseen resources of the redeeming Christ, the fruit of which is seen in Galatians 5:22, 23.

The rewards of patience are apparent in achievement and character. The world's progress in knowledge and invention is traceable to this quality of patience. Stevenson and the locomotive; Morse and the telegraph; Bell and the telephone; Edison and the phonograph; Marconi and wireless telegraphy; all these speak of a patient endurance with beneficial and lasting results, both to the inventors and the world at large.

The rewards of patience in the realm of character are just as pronounced. "Let patience have her perfect work," says the apostle, "that ye may be perfect and entire, lacking nothing." In other words the perfect character is the result and the reward of the development of patience. Refining influences are set in operation by a patient striving and waiting to reach the goal of our en-

deavors, or to achieve some great and worthy end set before us.

Both in the revelation through nature and through His Word, God calls us to patience and its rewards. Take for example the words of James 5:7, 8—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." The world is full of injustice and the consequent suffering by the helpless makes us indignant and we say, "Does God care?" Yes; God cares and bids us patiently wait the development of His plan so that His will may be wrought out in our development through patient waiting, and ultimately His glory be manifested in the earth. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36).

March 21

Everyday Courtesies

I Peter 3:8-12

The common courtesies are becoming decidedly uncommon in our busy, bustling age. What a rare thing it is, for example, to find a street-car conductor courteous enough to give to passengers proper direction concerning the best way to reach their destination, especially if the inquirer's speech has a foreign accent or is somewhat broken! How pleasant an experience it is to find a policeman who is obliging as well as officious! How happy one feels in finding an usher who is considerate rather than commanding! What a thrill one gets when in a crowded department store he finds the floorman and elevator man courteous and kind! Comparatively speaking these experiences are rare. Notwithstanding all the talk about brotherhood, the thing itself is conspicuous by its absence. An extreme case of need will excite sympathy, leading to some measure of consideration, but consideration and courtesy, as a rule and principle in the daily life, are not much in evidence.

Courtesy appears in our Scripture lesson as a command. It follows in logical sequence the unity, compassion, love and pity that precede it. Where these four are not found, courtesy will not abide. It is the product of love, and love is the fruit of the indwelling Spirit of God. There is apart from this a superficial courtesy which manifests itself in external matters and has its own reward. But the courtesy enjoined by the apostle is a deeper and more abiding quality. It belongs to the heart life and as Dickens said, "A man can never be a true gentleman in manner until he is a true gentleman at heart." On its negative side courtesy is described in our lesson as "not rendering evil for evil," but positively rendering good for evil, blessing and cheering other lives through the blessing that we inherit

from God. This is faith working by love. On this principle one can avoid conflicts and misunderstandings, and thereby as the apostle says "see good days," not involving himself in troubles which make life a burden. There is an old Parisian proverb which reads "He that planteth thorns shall not gather roses." It is common knowledge that evil speaking and "railing for railing" produces results which burden many lives and provoke endless controversy and conflict, while a courteous answer is productive of peace and goodwill. According to verses 11 and 12 these are the things to seek definitely and continually. The favor of God rests upon all who do this, but His face is against them that do otherwise.

Courtesy is due to all, the old, the young, the poor, the stranger, and the weak. This claim can be easily met if we are rightly related to God in Christ, and properly adjusted to the Holy Spirit day by day. Then the joy of the Lord is our strength and we do not become weary in well doing.

March 28

The Country's Need of Christ

Acts 4:11, 12; Romans 10:12-15

"Jesus is the world's only Saviour. He alone can bring order out of social revolution. He alone can democratize industry. He alone can destroy racial hatreds. He alone can perfect peace. Civilization's ultimatum is Christ or chaos * * *

The supreme business of the church is to reveal Christ, to introduce Christ to the world. Here will the church be judged. By the success with which she demonstrates this program will it be measured for or against her." These are the words of Dr. Daniel A. Poling in a sermon reported by the *Christian Herald*.

To bring Christ to the world is undoubtedly the task of the church, and the only task. Bringing the world to Christ is another matter which the biblical revelation of God nowhere requires of us. The world will ultimately be brought to Christ, for every knee shall bow and every tongue confess that Jesus Christ is Lord, but that will not come to pass in this present age which extends from Christ's first coming to His second. This age will close in judgment, preparatory to the establishment of God's Kingdom and the doing of His will on earth as in heaven.

America's need of Christ is appallingly great. Under a surface of civilized veneer, there is a deep-seated moral corruption which nothing can displace except the regenerating power of God. Only as one becomes a partaker of the divine nature can he escape the corruption that is in the world through lust (2 Pet. 1:4). This corruption may be covered by civilized agencies and restrained by civil law, but its power can be overcome only by a translation out of the kingdom of darkness into the Kingdom of the Son of His love (Col. 1:13; Acts 26:18).

(Continued on page 600.)

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Practical and Perplexing Questions

Answered by the Editors

R. W. R., Shamokin, Pa.—You inquire as to the meaning of "baptism," in Matthew 28:19. It may be defined as the symbolic act in the use of water whereby a believer in Jesus as Lord is officially inducted into membership among His followers.

D. H. D.—(1) From the beginning the animal kingdom was made subject to man. We have no direct evidence as to when animals became ferocious towards man. It is supposed to have occurred when the curse fell upon the world with the beginning of sin.

(2) In millennial times, when the nature of ferocious animals is changed, the curse also will be removed from the earth.

H. P. W., Holmesville, O.—You probably have reference to certain books mentioned in the Bible, but which never were a part of the Bible. These lost books are "The Book of the Wars of the Lord" (Num. 21:14), and "The Book of Jasher" (Josh. 10:13; 2 Sam. 1:18). There are also eleven additional books referred to by name as having been used in composing 1 and 2 Chronicles. (See 1 Chron. 29:29; 9:1; 2 Chron. 9:29; 12:15; 13:22; 20:34.)

O. J., Fertile, Minn.—The eating of blood as you affirm, was strictly forbidden in the Old Testament. Following the Flood the commandment was given to the race through Noah (Gen. 9:4) and the law of Moses forbade it (Lev. 17:10-11). It would seem also that the commandment to abstain from blood in Acts 18:20-29 is still in force. The reasons for giving the law not having been changed, we must conclude that the law itself has not been abrogated.

G. E. B., Watertown, Minn.—(1) We know of no passage in Isaiah which teaches positively that the Jews, as a nation, are to be saved in one day. Isaiah 66:8 may raise the question.

(2) Concerning the salvation of the Jews who have died during the present dispensation, we would say that those who have accepted Christ as the Messiah are certainly saved. Those who have rejected Him are lost. Many Jews, however, know nothing about the gospel. Would not this latter class be judged by the law of Moses? If a "doer of the law," there is certainly hope for him (Rom. 2:25).

C. P. M., Knoxville, Tenn.—It is scarcely conceivable that the marriage supper of the Lamb will be so private that no wedding guests will be present. It will be a quiet affair, indeed, if only the Bridegroom and bride are there. Some are of the opinion that these guests are repre-

sented by the wise virgins of the parable in the twenty-fifth of Matthew, and perhaps also by the invited guests in the parable of the Marriage Feast. (Matthew 22.) Let us think of the marriage supper of the Lamb as the greatest event of the near future, an event in which both heaven and earth will rejoice, all except those who are not written in the Lamb's book of life.

(Anonymous).—We must be willing to endure persecution for the truth's sake, but the truth must be preached in love. No doctrine, however precious, is to be preached out of proportion to other doctrines. We should be wise not to arouse needless opposition, in order to give no occasion for the weaker brethren to stumble. The minister of Christ should preach not only sound doctrine, but the whole doctrine. A minister who cannot get a church because of some one doctrine which he believes and teaches, better first of all examine himself. Possibly he may have been unwise in over-emphasizing that doctrine. Then in humility of spirit let him trust God to bring the impossible to pass.

E. C., Columbus, O.—Christians observe the first day of the week instead of the seventh in order to commemorate the day when Christ arose from the dead. Both days seem to have been observed by the apostles, but as the Church became preponderately Gentile, the first day of the week became established as the day of worship and service for Christians. No special date can be assigned to the change. The first day was observed from the beginning and it gradually became fixed in the custom of the Church. That God's blessing has rested upon this custom is most evident. Also it is worthy of consideration that so many Spirit-filled men and women through the Christian centuries have observed this day in preference to the seventh. (See *Bible Problems Explained*, by Dr. Gray).

W. P., Marksville, Ont.—With reference to the fossil of man recently found, which some scientists claim to be over 600,000 years old, we have no information to furnish you. We would suggest that you make inquiry of the *Nelson Loose-leaf Encyclopaedia*, whose address is Thomas Nelson & Sons, New York City.

We may say in general, however, that such claims upon the part of scientists are not uncommon. So far as the descendants of Adam are concerned, there is a decided swing of the pendulum back to the shorter chronology which places the creation of Adam about 4,000 B. C., as you well know. It is conceded that the Bible chronology does not exclude the possibility of a Pre-

adamite race. No archeological discoveries need cause us any alarm for they could not conflict with the Bible teaching about the antiquity of the Adamic race, if the Bible account be correctly interpreted.

R. R., Munden, Kan.—(1) We are not familiar with any verse in the Bible that speaks of Japanese aggression, neither do we know the Bible name for Japan. It is possible she may be included in Revelation 16:12,13. The time referred to is still future, when the Euphrates is dried up in order to make way for the coming of the "Sunlight Kingdom." It may be significant, but not greatly so, that Japan is sometimes called the "Sunrise Kingdom."

(2) With reference to Isaiah 28-33, we would say that the references are to the past and future rather than to the present. The prophecies of the destruction of Jerusalem have reference to the destruction of the city by Nebuchadnezzar; the references to Assyria and to Egypt belong also to the past; but in the midst of the prophecies of the coming destruction of Jerusalem and the punishment of the people are glorious descriptions of the millennium when their King shall reign in righteousness and rejoice over His people. These are all future.

J. MacF., Dubuque, Ia.—(1) Your desire to know the condition of those after death is natural, but not much is revealed in Scripture. Your questions presumably have reference to Christians, "the dead in Christ." When our bodies die our spirits go at once into the presence of God. The apostle Paul speaks of death as being a departure to be with Christ (Philippians 1:23). Paul longs for this experience as something "far better" than present experiences. How this could be, apart from conscious existence and the capacity of the enjoyments of fellowship with Christ, we cannot conceive. The ability to recognize and to enjoy Christ would naturally lead us to believe that this enjoyment would extend to fellow-Christians who are in heaven and to all other of heaven's inhabitants.

(2) That spirits have substance, we can scarcely deny, but the spiritual bodies of which Paul speaks in 1 Corinthians 15 are not assumed until the time of the first resurrection. "It is sown a natural body; it is raised a spiritual body." The spirits of Christians which are now with Christ, will be united with the spiritual body at the time of the resurrection. The identical bones for material remains of our dead bodies are not to be raised. These are sown as natural bodies, but raised as spiritual bodies.

H. H., Keenesburg, Colo.—(1) With reference to Job's complaint (Job 14:5) we must not take too seriously, or as infallible, the statement of a discouraged and suffering saint. The record is inspired but not necessarily every human statement within it. Yet what Job says is literally true, if we consider the context of the verse. Job is speaking of man in general and of

the brevity and uncertainty of human life. These facts, or "bounds," no man has power to change. Death is certain. Humanly speaking no one can prolong his life indefinitely. Sin is at work in the body and its wages is death.

(2) Job 7:17 states what is a matter of common observation. By reason of their exceeding wickedness and foolishness men all around us are shortening their lives. The glutton and the sot are notorious instances. The case you mention, that of the carelessness of either doctor or nurse in the giving of wrong medicine which caused the death of a patient is sad indeed. There is nothing in the Christian religion that encourages carelessness or that relieves us of the responsibility of our acts.

(3) Yes. God knows when we are going to die, the very day; but God's foreknowledge of that event does not take it entirely out of our hands. It does not require us to commit suicide, nor to become careless nor negligent, nor convert us into mere fatalists. The Christian who is in God's will does not die before God intends, nor before his time.

(4) Christ's glorified body was His human body glorified. This can be true only of the second person of the Trinity.

(5) It is not necessary for you to think of God as different from Christ. Indeed, you should not. Christ was God manifested in the flesh. In Him dwelt the fulness of the Godhead bodily.

(6) Your meaning is not clear as to "God's judgment in David's time." God's judgments are for the world; God's chastenings are for His people.

A. T. H., Philadelphia, Pa.—The apocryphal books have never had a place in the Hebrew Bible, altho found in the Greek and Latin translations. They originated during the second and third centuries, B. C., at the period when the Hebrew Scriptures were translated for the first time into Greek. They emanated for the most part from the Jewish colony in the city of Alexandria where the above-mentioned translation was made. This translation is known as the Septuagint version. It included at first the apocryphal books but in later copies these books were excluded. As the books of the Hebrew Bible came to be regarded as canonical and authoritative the apocryphal books ceased to be copied by the scribes.

Jerome, the most accomplished scholar of the fourth century, classified as apocryphal all books found in the Septuagint which its translators did not find in the Hebrew Bible, nevertheless, the Latin translations included them in their versions of the Scriptures.

At the time of the Reformation the Protestant churches adopted as their Old Testament Scriptures, the books that had formed the Jewish canon and threw out all other books found in the Latin Vulgate and the Greek Septuagint.

(Continued on page 565.)

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

March 14

The Unveiling of Jesus Christ to John on the Isle of Patmos

Revelation 1

Golden Text:—"Jesus Christ the same yesterday, and today, and forever."—Hebrews 13:8.

This and the next lesson are from the Revelation, the book which contains Christ's last message to man. It is passing strange that such a book should be so grossly neglected, since a special blessing is promised those who read, hear, and keep its sayings (v. 3). The author is John the apostle, the son of Zebedee. He calls himself by this name some four times in this book. The book was written from Patmos, a small, rocky island in the Aegean Sea, about 96 A. D. This date has the support of the early Church Fathers, and internal evidence.

I. The Introduction (vv. 1-3).

1. The Title of the Book (v. 1)—"The Revelation (unveiling) of Jesus Christ." This does not mean the making known to Jesus Christ some secret, but the unveiling of His person. The revelation of Jesus Christ, then, refers to His personal appearing in glory to judge the world and establish His Kingdom. The word "apocalypse" translated "revelation" signifies, according to New Testament usage, the unveiling of a person (2 Thess. 1:6-10; 1 Pet. 1:7). The theme of the book is Christ's second coming, His personal, visible appearance in glory (vv. 1, 7, 10). It is a failure to grasp the central theme that has wrought such confusion in the interpretation of this book and robbed the people of its blessings and power.

2. To Whom Made Known (vv. 1, 2). To His servant John, "to show unto his servants things which must shortly come to pass." It is peculiarly a servant's book. Those who are really His servants have no trouble in understanding the meaning of its message. Trouble arises when the professor in the theological chair attempts to interpret according to his own theory what God should have said and meant. John bore record of the Word of God, and of the testimony of Jesus Christ and all things he saw. As a good servant he recorded what he heard and saw, not merely what he thought.

3. Benediction for Those Who Read, Hear, and Keep the Sayings of the Book (v. 3). It must be possible to understand these sayings, else the promise is meaningless, for it is impossible to keep those things which cannot be understood.

II. The Salutation (vv. 4-8)—Grace and Peace.

1. To Whom (v. 4)—the Seven Churches in Asia. These were historical churches then existing in Asia Minor. Seven, the number of completion, suggests the idea that this number is symbolic of all the churches at that age, and from the messages to these churches found in the second and third chapters we legitimately infer that they are representative of the periods of church history throughout her course.

2. From Whom (v. 4.) (1) From Him which was, is, and is to come; (2) from the seven spirits which are before the throne (v. 4). By the seven spirits is meant the Holy Spirit in His sevenfold plenitude. His sevenfold office is set forth in Isaiah 11:2; also in the Gospel of John (John 16:8; 3:6; 4:14; 7:37, 38; 14:16, 26; 16:12). (3) From Jesus Christ (vv. 5, 7). While presenting Christ as the gracious Redeemer, John's prophetic eye caught the vision of the coming One in glory, exclaiming, "Behold, he cometh" (v. 7), declaring that the coming One was the Alpha and Omega (v. 8).

III. The Vision of Glory (vv. 9-18).

1. The Seven Golden Lamp-Stands (v. 12). These lamp-stands or candle-sticks are the seven churches (v. 20). The churches are presented under this figure because they are the light holders in this time of the world's darkness.

2. The Son of Man in the Midst of the Lamp-stands (vv. 13-18). The vision shows us Christ in the midst of the churches, indicating that the church only gives forth light when Christ is made the central figure. Note the glorious description of the Son of Man:

(1) Clothed with a garment down to the foot (v. 13). This is a robe of royalty as well as of the priest (see Isa. 22:21) and signifies His right to judge and to rule, as well as to offer sacrifice. Note that His girdle is about the breasts, signifying His fidelity and affection.

(2) Head and hair white as wool (v. 14; cf. Dan. 7:19, 20). This has a twofold significance—purity and eternity. The One who stands here as a Judge is the One who was, and is, and is to come. As a Judge He stands forth with unsullied character.

(3) Eyes a flame of fire (v. 14). This suggests His infallible knowledge; He is able to see through and through, even detecting hidden thoughts.

(4) Feet like burnished brass (v. 15), indicat-

ing that as Judge and King He comes with irresistible power.

(5) His voice as the sound of many waters (v. 15). This suggests that His voice of judgment will be outside of man's control. All excuses of man will be swept aside by His resistless word.

(6) Seven stars in His right hand (v. 16). According to verse 20, stars mean the angels or messengers of the churches, perhaps pastors or representatives sent forth from the churches to comfort John in his lonely exile. The stars are in His right hand, indicating the high honor given to the minister; he lies in the right hand of Jesus Christ, hears His message and then speaks it out. This dignity in large measure is for the Sunday-school teacher and Christian worker.

(7) Out of His mouth went a sharp two-edged sword (v. 16). Observe that this is not a hand sword, but a mouth sword—"The word that I have spoken, the same shall judge him" (John 12:48); "The word of God is sharper than any two-edged sword" (Heb. 4:12). The sword has two edges, indicating its double action, always condemning the evil and approving the good and excellent.

(8) His countenance was as the sun shineth in his strength (v. 16). The effect of sunshine is healthful and joyous to some things, while it is death and hardening to others. The sunshine of God's love cheers some while it hardens others; the gospel message converts some and hardens others; the manifestation of the glorified King will be hailed with delight by those who have an affection for Him, and will create consternation and dismay to those who do not love Him.

IV. The Command to Write and the Interpretation of the Vision (vv. 19, 20).

In this command are indicated the divisions of the book:

1. The Things Which Thou Hast Seen (chap. 1).
2. The Things Which Are (chaps. 2, 3).
3. The Things Which Shall Be Hereafter, or After These Things (chaps. 4-22).

The lamp-stands are the churches and the stars are the angels of the churches.

March 21

John's Picture of Worship in Heaven Revelation 7:9-17

Golden Text:—"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."—Revelation 7:12.

I. The Worshipers (vv. 9-14).

1. Who They are (vv. 9, 11). (1) Redeemed men (v. 9). They are mainly Gentiles—"of all nations, and kindreds, and people, and tongues." They are those to whom the "gospel of the

kingdom" has been preached by converted Israelites (Matt. 24:14). In the first part of chapter seven we saw God sealing His chosen ones from Israel. They were sealed with the seal of God in their foreheads, which doubtless means the supernatural endowment of the Holy Spirit (Eph. 1:13). The prophet Joel foretold that wonderful outpouring of the Holy Spirit in the last days (Joel 2:28-32). While this was partially fulfilled on the day of Pentecost, its realization is still in the future (Acts 2:15-21). This outpouring is for the equipment of the Jews for their divinely ordained mission, namely, to preach the gospel of the Kingdom to the whole world. When God sends forth the 144,000 Jews with the unction of the Holy Spirit, an innumerable multitude from all nations will receive Christ, the slain Lamb for their redemption. In Acts 15: 13-18 the divine program is outlined (a) "the taking out of the Gentiles a people for his name" (v. 14). This is now being carried on through the preaching of the gospel. (b) The return of the Lord and the rehabilitation of the Davidic throne (v. 16). This will be the next step in the unfolding of God's plan. (c) "The residue of men and all the Gentiles" (v. 17). This residue of men and all the Gentiles constitute this innumerable multitude from all nations and kindreds.

(2) All the angels (v. 11). These angels endorse this ascription of praise offered by these redeemed men by saying "Amen." The angels are closely associated with God in His administration. No doubt they had intimate connection with these redeemed ones in their salvation. Angels are ministering spirits sent forth to minister to them who shall be heirs of salvation (Heb. 1:14). Perhaps they shall teach the redeemed what to say in their ascription of praise (v. 12).

2. Whence Came These Redeemed? (vv. 13, 14). They came out of the great tribulation (v. 14). After the rapture of the church (1 Thess. 4:13-18), awful days of suffering and trial shall come upon the world. This period of suffering is called the great tribulation (2 Thess. 2:7, 8). It is the time of sorrow when the Antichrist shall hold sway; such days as were not before nor shall be after, which if not shortened no flesh could be saved (Matt. 24:15, 21, 22; cf. Dan. 7:8; 9:26, 27).

3. What They Say (vv. 10, 12). (1) Salvation to our God and the Lamb (v. 10). They ascribe their salvation to God through the sacrifice of the Lamb, Jesus Christ. Those who have experienced salvation do not talk of salvation through character or their own sacrifice, even the sacrifice of the brave soldier, but salvation through the blood of the Lamb which taketh away the sins of the world. (2) "Blessing." They acknowledge that all blessings come from Him. (3) "Glory." They acknowledge Him as the glorious one and the one to whom all glory

should be given. (4) "Wisdom." He is infinitely wise and all wisdom comes from Him. If any man lack wisdom let him go to Him for it (James 1:5). (5) "Thanksgiving." Their hearts go out to Him in thanksgiving, because salvation was provided by Him and wrought out by Christ. (6) "Honor." Their hearts went out to Him in high esteem; they attached dignity to Him. (7) "Power and might." They recognized that all power inhered in Him and desired that He be recognized as such for ever and ever.

II. The Blessedness of the Worshipers (vv. 13-17).

1. They are Before God's Throne (vv. 9, 15). They are in heaven and near the throne of God. Jesus Christ is now preparing mansions for those who shall go to heaven (John 14:1-3). He has already been nearly two thousand years in making preparation. What unspeakable glory and blessedness there must be for those who are permitted to be before God's throne!

2. Clothed with White Robes (vv. 9, 14). Their white robes suggest their character. They have been made such in the blood of the Lamb. Only those who have white robes can enter heaven. The only way for a sinner to be made ready for heaven is through the blood of Christ.

What can wash away my stain?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus.

3. They Bear Palm Branches (v. 9). The significance of the palm is found in the use that the Jews made of it at the Feast of Tabernacles. This was their harvest feast. It was a time of great joy, because it represented the gathered harvest. The bearers of the palm branches will experience the blessedness of not only being in heaven, but of enjoying rewards for their work on earth. Let us see that our works are such as shall yield an abundant harvest, that we may have joy and not sorrow in that day.

4. They Serve God Day and Night (v. 15). Heaven is not a place of idleness, or altogether of singing God's praises, but a place where real, vital service is rendered to God. The efficiency of that service will be according to the definite preparation which we have made here.

5. God Dwells among Them (v. 15). To get to heaven at all would be truly blessed, but to be there and have God to dwell among us will be wonderful. Those who receive Him now and give Him the proper place in their hearts will have His presence forever.

6. Hunger no More nor Thirst (v. 16). Here life is one continuous round of hungering and thirsting, eating and drinking. In heaven we shall neither hunger nor thirst, for Jesus Christ, the Lamb, shall feed us. The straits and necessities of life will then be over. We shall enter upon that rest which remains for the people of God. What abiding satisfaction that will be!

7. Neither Shall the Sun Light on Them nor any Heat (v. 17).

8. God shall Wipe Away all Tears from Their Eyes (v. 17). Life here is one continuous round of sorrowing and crying. In heaven all that will be over, because God shall wipe away all tears. It will be better than the mother's wiping away the tears from the eyes of her children, because in such case they are only wiped away to return again, but when God wipes away the tears He will dry up the very source of sorrow and grief.

March 28

Review: The Life-Work of Peter and John

Golden Text:—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matthew 28:19, 20.

Selection for Reading, Revelation 21:21-22:5.

The review of the quarter's lessons can be profitably made to center in the service of Peter and John, or perhaps better, the activity and power of the risen and ascended Christ manifest in the service of Peter and John.

Lesson 1. Peter Preaches at Pentecost (Acts 2).

Peter proves that Jesus Christ arose from the dead, ascended on high, and poured forth the Holy Spirit upon the Church; the evidence of it was the unusual behavior of the disciples.

Lesson 2. Peter and John Heal a Lame Man (Acts 3).

This remarkable miracle wrought in the name of Jesus Christ proved that though the Jews had crucified Him He was now alive and continued His work through the disciples.

Lesson 3. Peter and John Witnessing of the Risen Christ before the Sanhedrin (Acts 4).

As a result the Sanhedrin took knowledge that they had been with Jesus, that is, His life and work were being reproduced in and through them. Being with Christ will: (1) Give an experimental knowledge of Him, so that the life will remind one of Jesus. (2) Take away the fear of man. Peter who a little while ago quailed before a Jewish maid, is undaunted before the august Sanhedrin. (3) Opens a man's lips. Peter said, "We cannot but speak the things which we have seen and heard." What the heart feels, the mouth must speak out.

Lesson 4. The Risen Christ Vindicating His Church (Acts 1:5-16).

He passed judgment upon Ananias and Sapphira for their hypocritical pretense of generosity. The living Christ knows the intents of the heart; nothing can be concealed from Him.

Lesson 5. The Living Christ Saving Men and Women in Samaria (Acts 8:4-25). His sanction of the preaching of the gospel by Philip in

Samaria is shown by the outpouring of the Holy Spirit. Peter and John were sent by the mother church to confirm the work.

Lesson 6. The Living Christ Healing the Sick and Raising the Dead (Acts 9:32-43).

That Christ is alive is proved by the vanquishing of the dreadful malady of palsy and the retreating of a corpse by the departed soul. Nothing like this had been known since the days of Christ.

Lesson 7. The Risen Christ Revealing Himself to a Gentile (Acts 10).

Peter testifies to Cornelius that Jesus Christ died for sin and is to be the judge of the quick and the dead, and that everyone who believes on Him shall receive remission of sins.

Lesson 8. Peter is Delivered from Prison through the Living Christ sending His Angel to Open the Doors (Acts 12:1-19).

The Church prayed for Peter's deliverance and the prison was opened. All power is given Him in heaven and in earth; there is nothing too hard for the living Christ.

Lesson 9. Peter Shows the Resurrected Christ as the Head of the Church (1 Pet. 2:1-5, 11-25). Because Christ is alive, those who are joined to Him by faith grow. Because of the contact with Him they are able to maintain seemingly behavior in the various relations of life.

Lesson 10. Christ is the Revealer of God's Love (1 John 4:7-21).

The proof that Christ is alive is the love of God in the hearts of those who have been born again.

Lesson 11. Christ is alive because He is walking in the midst of the churches (Rev. 1:4-18).

Lesson 12. In heaven the crucified, risen and glorified Christ, shall be the center of worship. All glory and honor are ascribed to Him because of His marvelous work of redemption.

April 4

Easter Lesson Luke 24:13-25

Golden Text:—"Ought not Christ to have suffered these things, and to enter into his glory?"—Luke 24:26.

I. Two Disciples Journeying to Emmaus (vv. 13-16).

1. Who They Were. One was Cleopas (v. 18). Some think the other was Luke, whose modesty forbade him to give his name, but it is not definitely known. Why they were going we can only conjecture; perhaps merely walking away from Jerusalem to relieve their anxiety and drown their sorrow. The ordeal through which they had passed left them somewhat stunned; they needed the physical exertion and quiet of the country to calm their nerves. They were sad (v. 17).

2. What They Talked about (v. 14). "All the things which had happened." Strange and wonderful things had taken place, and they could

not but commune together concerning them. The conversation of Christians reveals what is in their hearts. Alas, how little the conversation among average Christians shows that their thoughts are about Jesus!

3. Jesus Joins Them (vv. 15, 16). It was while they communed together and reasoned about Jesus that He appeared to them. He never leaves those in doubt who sincerely seek the light. He promises to meet even with two or three who gather in His name (Matt. 18:20). Those gathered in His name have their hearts toward Him in love, and their talk is concerning Him. Those who are really gathered in His name do not spend their time in gossiping. The reason why Jesus does not more frequently appear to us is due to our conversation. How embarrassed we would be if Jesus were to join us at times! If we would have Jesus draw near to us more frequently then let us more frequently commune together concerning Him!

II. The Conversation on the Way (vv. 17-27).

1. Jesus' Question (v. 17). Though He was a stranger to them His question did not provoke resentment; there must have been something in His manner and tone which unlocked their hearts; His sympathy was elicited and He desired to give help to them. Jesus is saying to all of us, "Tell me your troubles and perplexities." He wants us to confide in Him. Telling Him our perplexities will do us good.

2. The Disciples' Answer (vv. 18-24). Though surprised that there should be a single man in the confines of Jerusalem unacquainted with the things which had recently come to pass, they spoke fully and freely of what they had communed.

(1) It was concerning Jesus of Nazareth (v. 19). This Jesus was mighty in deed and word before God and the people. (2) Delivered, condemned and crucified by the chief priests (v. 20). (3) Shattered hopes of the disciples (v. 21). They reposed their hope in Him as the Redeemer of Israel—now the one whom they trusted would free them from the Roman yoke had been killed. (4) Their bewilderment (vv. 22-24). The story of the women concerning the empty sepulcher reminded them of Christ's words that He would arise on the third day. A new hope seemed to be arising in their hearts, yet they were too timid to take their stand upon it.

3. Jesus Expounding the Scriptures to Them (vv. 25-27). He chides them for their unbelief of the prophetic Scriptures (v. 25). What sorrow and perplexity they would have escaped had they believed what God had recorded! The professing church today would be freed from much sorrow and great perplexity if it would but believe the record which God has given concerning Jesus Christ and His triumphant work. Jesus showed them that what had happened was exactly what the Scriptures had foretold concerning

the Messiah and that it behooved Christ to thus suffer and to enter into His glory. They would have been glad for the way things had turned out if they had believed what God had revealed. We would be saved endless worry in this day if we would but believe what God says about the way He is going to consummate His plan. He brought the disciples to the written Word to prove His resurrection. To the Word and to the testimony should be our way always; such practice saves from fanaticism and from the imposition of false teachers. Christ will be the interpreter of the Scriptures to all who will hear Him. Just as these disciples had a rare privilege on that memorable walk to Emmaus, so it will be our privilege all along life's way if we but commune together concerning Him.

III. The Lord Reveals Himself (vv. 28-35).

1. Nearing the End of the Journey (vv. 28, 29). He made as though He would go farther, but they constrained Him to abide with them. It would have been a great loss to them and to

us if He had not been "constrained." Christ delights to be urged to remain in fellowship with those who desire Him.

2. Sitting Together at the Table (vv. 30, 31). His blessing of the bread and breaking it were so familiar that they knew Him. Then, too, they may have seen the nail prints in His hands while He brake the bread. They now knew for a certainty that the Lord whom they had mourned as dead was alive and in their very presence. If we had eyes to perceive we could see Jesus daily walking and talking with us. What a different life would be ours if we would but see Him!

3. The Disciples Convinced (vv. 32-35). They at once returned to Jerusalem and reported to the eleven what things were done, and how the Lord had revealed Himself to them in the breaking of the bread. They exclaimed, "The Lord is risen indeed." May Christ come to every believer on this Easter occasion in such a way that we may know beyond the peradventure of a doubt that He is really alive!

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

THE SIGNIFICANCE OF THE SUNDAY-SCHOOL

From an Address by Woodrow Wilson, President of the United States

I take it for granted that the significance of a Sunday-school lies in this circumstance: that it is an attempt to carry along the religious education of the nation with its secular education. Almost all my life I have been engaged in educational work. I have always had the same conception of it, from the beginning until now, namely, that education is a fundamental part of progress, and that you cannot make progress unless you tie one generation in with another.

You know that one of the experiences of the Christian Church has been that from time to time it has feared the effect of discovery and the effect of scientific thought—the effect of the thought based upon the mere phenomena of nature—upon the teachings derived from the Bible. It has turned out to be an idle fear, because there have never been any fundamental discrepancies between the teachings of the Bible, which is God's written Word, and the teachings of nature, which is God's cipher—which we make out more and more distinctly from generation to generation. Religious education is education in this very Word of God; not the Word of God written in nature, for that is the study of the schools on week-days, but the Word of God written in His Scriptures. The only book that can have any possible significance as a text-book in the Sunday-school is the Bible itself, and as

we must train our children in the rest of the thought of the world, we must, if we are to make progress as a nation, ground each generation as it comes along in the established and tested moral judgments of the world.

The Bible Wholesome and Symmetrical

The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of life and motives of men in the world. Almost every other book has a streak of morbidness in it, but this book is wholesome and sweet and natural and naïf from cover to cover. Here are no dull moralizings; here is the life of man set forth as it was simply lived from generation to generation.

In every circumstance of life, for the child as well as for him who is grown, in every day and in every turn of every day, the question is: "Shall we rule our own spirits?" and here, set forth in such simple terms that the child may understand it, in the annals of the Holy Scripture, are written the histories of men of every kind, whose glory was that they did master their own spirits, and through the whole thing lies what the Greek tragedies were never able to supply—the key to the solution of the problem, the answer to the eternal question.

He alone can rule his own spirit who puts himself under the command of the spirit of God, revealed in His son, Jesus Christ, our Saviour. He is the captain of our soul; He is the man from whose suggestions and from whose life comes

the light that guideth every man that ever came into the world.

Indoctrinate the Children

If we can make our Sunday-schools the blazing centers of that light, then indeed will the darkness of the world be dissipated. The happiness of seeing a great company of people gathered together in the interest of the Sunday-school is the happiness of knowing that there are those who seek light and who know that the lamp from which their spirits can be kindled is the lamp that glows in the Word of God.

Every Sunday-school should be a place where this great book is not only opened, is not only studied, is not only revered, but is drunk of as if it were a fountain of life, is used as if it were the only source of inspiration and guidance. No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the Word of God; so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellow men upon this foundation only; for the righteousness of nations, like the righteousness of men, must take its source from these foundations of inspiration.

Daily Bible Reading

I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyze, has suddenly thrown its light upon that page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance.

The Bible—the Foundation of Government

There are great problems before the American people. There are problems which will need purity of spirit and an integrity of purpose such as has never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence, there is no source from which we can derive it, and so I would bid you go from this place, if I may, inspired once more with the feeling that the providence of God is the foundation of affairs, and that only those can guide, and only those can follow, who take this providence of God from the sources where it is authentically interpreted.

The Teaching of the Scriptures

I sometimes wish very candidly that there was more simple reading and interpretation of the Bible and fewer elaborated Sunday-school lessons. I want to say very frankly that I never saw a Sunday-school lesson that yielded the meaning of the text that it was trying to interpret. If you will only give these little people the pure bread itself, you will not have to ask some inexpert chemical analyst to tell them how the bread is made up. There is no man with insight enough to see how the bread of life is made, and I wish sometimes that we could strip off these superficial explanations and get down to those things that sustain our spirits. I want to urge that we get down to hard-pan again, that we regard the whole business of the Sunday-school as the familiarizing of the children with the Word of God.

Give It to the Children Straight

If you only made them read it again and again, and added no comment that they did not ask for, you would be doing an incomparable service for American morality and American progress. Give it to them unadulterated, pure, unaltered, unexplained, uncheapered, and then see it work its wholesome work throughout the whole nature. It is very difficult, indeed, for a man or for a boy who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life.

MORE TO THINK ABOUT

"The home is God's first and holiest school."

"You can give without loving, but you cannot love without giving."

"The world will be evangelized in that generation in which the Christian teachers of its youth determine it shall be done."

Superintendent, you are the official spokesman of the Sunday-school forces in the meetings of your local church. In the midweek prayer services, do you keep the church informed as to the spiritual developments in the school? Do you urge intercessory prayer on behalf of the church for yourself and associates? It is prayer which gets things done.

Teacher, you know how many are on your class roll, but do you know who are Christians or even members of the church? Are you praying and working to bring each and all to Christ this year? If they ask, "Which way shall I take?" will you give the directions from the Bible, or from your own experience? Before

you even make sure of the next lesson, make sure you know the way of salvation so as to point a soul to the "Lamb of God who taketh away the sin of the world."

An Indian who had a wonderful knowledge of God's Word was asked how he obtained it, and his answer was, "When I open my Bible for study, I always provide two seats. I sit in one and the Holy Spirit sits in the other. I read until I get to a place I cannot understand, then I turn to Him and ask Him what He meant when He wrote that. He tells me, and so I go on trusting Him as my teacher to reveal the hidden and hard things to me which He always does." Oh, for such faith and such honoring of the Holy Spirit by our Sunday-school teachers!

That "the life of the teacher is the life of his teaching" was forcibly shown at the death bed of Mr. A. J. Cassatt, for many years president of the Pennsylvania Railroad. As the time of his departure was drawing near, in his palatial Philadelphia home, his relatives asked him if he wanted his pastor with him in his last hour. "No," said he, "but I do want John. Send for John. You will find him in the switch yards." John, who was in the eyes of the world just an ordinary switchman, but in the eyes of Mr. Cassatt, a prince of God, was brought. As he sat by the bedside of his dying chief, Mr. Cassatt said, "John, your life has been a living sermon to me, and I wanted to feel its benediction in my last hour. As you hold my hand just as I am going, please read to me from the Book from which you have given me so many precious truths as we have talked in the switch yards." And as John, tenderly holding his hand, read "Let not your heart be troubled, ye believe in God," the great industrial magnate's soul sweetly took "the wings of the morning and was at rest."

The State of Sao Paulo, Brazil, S. A., held their annual convention in the city of Sao Paulo in November. Popular meetings were held each evening. The seventeen Sunday-schools of Sao Paulo participated in the Sunday afternoon mass meeting, and by actual count 1,276 persons were present. Many visitors came to the doors, saw the seats all taken, and turned away. A very interesting and helpful program was carried out with great enthusiasm; the singing was inspiring. The schools were called one by one, each arose in a body and sang one or two verses of a hymn, recited a passage of Scripture, or were represented by recitations from little girls especially chosen for the purpose. One item on the program was of very special interest, writes Rev. H. C. Tucker, field secretary for Brazil of the World's Sunday-school Association, who was present. "Twenty little girls bearing the flags of twenty different nations marched to the platform and formed a semi-

circle. When the presiding officer called the name of each country the representative stepped forward and gave the Sunday-school statistics for that country. The last who came forward, who not only gave statistics but made a little speech, was Brazil's representative. Just as she was about to begin, the postmaster of the city arose and interrupted the program by saying to the chairman, 'Since Brazil received the gospel from the people of the United States, I propose that the representative bearing the flag of the United States be requested to take her position beside Brazil.' The suggestion was accepted with enthusiasm, and the applause was deafening for a time."

"SIDE-LIGHT" SUGGESTIONS

Teachers of the International (Uniform) lessons for April, 1920, will appreciate the aid given by the following books and leaflets:

- April 4. "God's Care for His People," in *Heaven on Earth*, by A. C. Dixon, 20c.
 April 4 (Easter lesson). *The Empty Tomb*, various authors, 20c; *A Picture of the Resurrection*, by James M. Gray, 50c.
 April 11. *What to Do With Troubles* (a leaflet), by Chas. A. Blanchard, 12c a doz.
 April 18. *Life, Warfare and Victory*, by D. W. Whittle, 20c; *The Overcoming Life*, by D. L. Moody, 20c.
 April 25. *Ruth the Moabitess*, by Henry Moorehouse, 20c.
 The publications listed above may be obtained of The Bible Institute Colportage Association, 822 No. LaSalle St., Chicago.

(Continued from page 558.)

Luther included the apocryphal books in his translation, but with this preface, "These are books not to be held in equal extent with Holy Scripture but yet good and useful for reading."

The sixth article of the Church of England, after mentioning the canonical books, refer to the apocryphal books on this wise, "And the other books the church doth read for an example of life and instruction of manners, but yet doth it not apply them to establish any doctrine."

The apocryphal books vary both as to their contents and value. Some are histories, others historical romances, and again others are collections of wise sayings or philosophical treatises intended to supplement the canonical books or to illustrate the acts and words of persons mentioned in them. These books have come down through the ages in close companionship with the Hebrew Bible but never as an integral part of it.

How can you tell whether you are growing? Ask yourself these questions: Are you getting taller? Are you able to overlook some things you were unable to overlook last year? To overlook the sneering glance, the harsh word, the selfish, unkind or malicious deed? Serenely to overlook failure when you have done your best? Bravely to overlook misfortune when it was unavoidable? Cheerily to overlook dark days and darker frowns? Are you getting tall enough for this?—Amos R. Wells.

Missionary Department

THE MEANING OF THE MASS MOVEMENT IN INDIA

The meaning of the mass movement in India in a nutshell is just this word—opportunity. Some would criticize the mass movement because its Christians have but a very limited knowledge of the meaning of Christianity. But this is the wrong angle of vision. The mass movement is of tremendous importance to the Kingdom of God, not so much because of its accomplished results, as because of its unequalled challenge of opportunity.

In India when a missionary approaches a Hindu or a Mohammedan on the question of religion, he with very few exceptions knows that the hearer is bitterly prejudiced, if not actively opposed to the message of Christian salvation which he has to bring. And so, no matter if he has been received with many ingratiating smiles, and protestations that all he has said is quite the truth, he is nevertheless quite apt to come away with the feeling of having been baffled. Now this is the thing that the mass movement largely eliminates. The poor village Christian sweeper may not know nearly so much about Christianity as his Hindu landlord, who perhaps has read in a mission school and holds several certificates testifying the Bible examinations well passed, nevertheless as regards faith in Christ, the sweeper's is the home of hope, and not that of the landlord. Both of these men represent opportunities, but with the one, opportunity is built about by a stone wall with its gate closed, while the other, although a stone wall of Hindu environment still stands about it, stands with its gate wide ajar. The wretched outcaste Christian has accepted the missionary and Christianity as his only hope, both socially and religiously. His attitude instead of being one of subtle and covered opposition is frank and open acceptance. He is yours and you are his, and this is the situation that spells opportunity.

It is true that missions have not made the advance that they should have made with this remarkable and glorious opportunity. This is the fault of the missions and of the home church. Such an entirely new situation has required a great deal of adaptation on the part of missions, and in many instances the adaptation has been very slow, and hence much opportunity lost. On the other hand missions have been sadly handicapped by a lack of means and of men to go in and to claim fully these thousands of souls.

After having heard of the mass movement work, if one has formed the picture of many widely separated families converted to Chris-

tianity, and living intelligently according to its standards, he has gained a very exaggerated and incorrect idea. But if he has formed the picture of scattered thousands having turned their faces toward Christ, all their prejudice and opposition broken in their acceptance of His name, with their hands outstretched in mute appeal, then he has somewhat glimpsed this unmatched opportunity for Christ and the Church.—*The Assembly Herald*.

CHARACTERISTICS OF KOREAN CHRISTIANS

By Rev. H. C. Whiting, M. D.

Extract from an address given before the class in Mission Fields at The Moody Bible Institute, Dec. 5, 1919

In the first place, God seems to have prepared the Koreans in a special way for the reception of His wonderful gospel. The preparation is a negative preparation, in that they tried other religions, such as Confucianism, and Buddhism, and found them wanting, practically discarding both of them as not satisfying their souls, so that the Koreans practically have no religion except one of fear of evil spirits.

Every Korean home has a little basket hung in the room, in which the spirit is supposed to abide. This religion, if it could be called a religion, left the people with just a sense of fear. The missionary came out with the gospel in which fear is eliminated. The fear of death, of sickness and catastrophe are completely removed through faith in our Heavenly Father, so the Koreans accepted this religion in which fear was eliminated.

The characteristics of the Korean church are three: (1) The Koreans believe the Bible to be the very Word of God. It is refreshing to see how simple their faith is, and it is often a rebuke to our highly trained missionary to be reminded that we must become as little children in faith before we can enter the Kingdom of heaven. (2) The simplicity of their belief in prayer. To a Korean Christian prayer is not talking to a far off God, but an intimate conversation, or speech with a loving Father through His divine Son. The simplicity of their faith in prayer is a constant inspiration to us missionaries. Praying is not a form, but a delight. I have seen many remarkable answers to prayer. One which occurred recently was when my former secretary was engaged in carrying around printed instructions in relation to the recent uprising, which if a Japanese had discovered on him, would have meant imprisonment or death. While in an inn in Seoul, the Japanese soldiers surrounded the inn, and sent in a searching party to arrest him. (The rooms of a Korean inn are

separated only by sliding paper doors.) He was in one of these little rooms when the inn-keeper told him that the Japanese soldiers had come to arrest him. He knelt in prayer, simply told God that he was His child, and told Him to care for him, saying, "Oh! Lord, blind their eyes." The soldiers searched the building, but were unable to see him. Thus in response to their simple faith God works wonders for them.

(3) Self-support. The Presbyterian Church (North) has from the first built on this foundation of self-support, so that today the church is being carried on wholly by the Koreans. They build primary schools, churches, pay pastor's salaries, helpers, teachers, and carry on the church work at their own expense, and last year raised \$6,500 gold, for missionary work in Shantung Province, China, and Manchuria, so that today, if the foreign missionaries should be withdrawn the Korean church could go right on.

IN THE BEGINNING, MISSIONS

The missionary idea is neither an amendment nor an evolution, but an article in the gospel's original constitution. It is a part of the supreme law of the spiritual land. "I bring you good tidings of great joy which shall be to all the people." The very announcement of the Saviour's coming is in the universal key. The messenger, straight from the courts of the King, could not be mistaken in the nature of the message.

The underlying philosophy is obvious. God "made of one every nation of men to dwell on the face of the earth." Thus having one source, they have the same needs as we, and those needs can be met only by the Saviour that meets ours. The logic of the situation is inexorable and inescapable. And the world was representatively around the cradle. The two grand divisions of mankind were Jews and Gentiles. The shepherds—Jews, representing that division, were there, and they glorified and praised God for what they had seen and heard. Out of the mystic East came the wise men—Gentiles, bringing costly gifts to the new-born King. The world was there, because that Saviour was for all, and not merely for a part of, the race.

The all-important fact is that the attitude and purpose of God be duplicated by His disciples. Missions is a co-ordinate branch of the gospel's task. The same lips that said Christ was for those that heard the announcement said in the same sentence that He was for all the people. Thus our business of spreading the tidings round is co-ordinate with that of keeping the home fires burning. The truest American patriot today is not one who would keep liberty and democracy for this land alone, but who will fight to give every other nation those same rights. Those possessions are so priceless to him that his heart is restless and heavy till all others of the same body, mind, and soul shall

drink from the same sweet cup. In like manner the truest Christian, the best friend of the local church, is not one who subordinates the missionary interest, but who co-ordinates it in his thinking, praying and giving. God's mathematics do not figure up in every case according to man's calculations. We may keep till we have nothing that is worth keeping. Let every man be persuaded in his own mind; but the day is not in sight when I am willing to give one penny more to have the gospel preached in the local church than I give to have it preached elsewhere; for "I bring you good tidings of great joy," but not to you more than to "all the people."

—Rev. J. L. Rosser, D. D.

WOMEN IN HINDOOISM

A Quotation from the Sacred Scriptures of Hindooism

"With women there can be no lasting friendship; hearts of hyenas are the hearts of women.

"The husband should not eat in the presence of his wife. Such, indeed, is the divine ordinance.

"Woman, the low caste Sudra, the dog and the black crow, are untruth. Stealing grain, base metals or cattle, slaying women and low caste Sudras are minor offenses."

Contrast with this Jesus and the woman of Sychar; Jesus in the home of Mary and Martha; Jesus and Mary Magdalene; Jesus and the woman taken in adultery; Jesus and his mother during the hours of crucifixion.

The debt of womanhood of Christian lands to the Lord Jesus Christ can never be paid, however lavish the devotion and service rendered to Him. And yet American women are to be found who will congregate to hear some Hindoo "swami" or theosophist purveyor of Hindooism as though sitting at the feet of an oracle of God.

"Since the armistice, wherever the Allies have set foot they have turned the country wet. Saloons and cafes are springing up in the sacred city of Constantinople like mushrooms, whereas formerly liquor was sold in European stores and hotels patronized by its followers. In Asia Minor, too, all zones occupied by the allied troops are getting wetter and wetter." Essad Bey.

"Jerusalem now has a brewery, and there is a distillery on Mt. Lebanon. American saloons have been opened in Damascus, but no new Christian missionary work is allowed to open in these lands at present."

"More than forty-four tribes in one section, with almost a million and a half people, not yet reached by Christian missions."

"Every Mohammedan trader is a Mohammedan propagandist."



"STEMMING THE MOHAMMEDAN TIDE"

From Proceedings of the Africa Conference held in New York City, by H. Karl W.

Kumm, Ph. D., F. R. G. S., Director, Sudan United Mission

"The defeat of the religion of the Arab as a governmental force is very far from meaning the collapse of the religious enterprise and enthusiasm of the followers of Mohammed. On the contrary, political defeat frequently spells spiritual revival. Do we not see it in Korea and in the Dutch Reformed Church of South Africa? Thus let us beware lest we be led to see in the victory of the Christian powers over Mohammedan chiefs the success of the Christian religion over the Mohammedan faith. Hardly a letter reaches me from the representatives of the missionary enterprise in which I am interested that does not tell of the Mohammedan advance in Central Africa.

"As all the colonies in Africa are European colonies, we in America have largely left the carrying through of the plans of the Edinburgh and Lucknow conferences for a solution of the Mohammedan peril in Africa to the European societies to face this alone. They cannot cope with the situation. The danger is too pressing, and time and circumstances are entirely in favor of a Mohammedan victory. It has been said

(and it is true), that for every Christian convert our missionaries make in Central Africa, the Mohammedans make ten."

AMERICA'S PART

Rev. Charles R. Watson, D. D., Board of Foreign Missions of the United Presbyterian Church, says:

"There is no adequate realization of the seriousness of the peril. The church at home has not yet realized how much greater is the problem of evangelization when Islam has once entered in; how much easier it is to stem the tide than to win back the territory that has been lost; how for every single year required to evangelize a pagan tribe we must invest ten to reconquer from Islam the territory that so easily might have been ours, if we had only been on time. Islam is not a step upward from paganism.

"Three steps in 'America's Part':

1. Awaken the church to the greatness of the peril and its past neglect.
2. Mobilize our political and commercial contacts with Mohammedan Africa.
3. Enlarge the scale of our operations, rather than the reverse policy."

HOME MAKING IN ARABIA

By Mrs. Dirk Dykstra, in *Neglected Arabia*

"Home, Sweet Home" could hardly be a popular song in Arabia. One never gets over feeling the awful void in the home life there. I remember the first week in this country—we were invited to call on a new bride. She was a beautiful young girl and seemed almost happy, and natural, as she sat there decked out in her borrowed jewelry and silk dresses. She was married to a young man, and was his first wife. Although she did not know him, they were cousins and it really seemed a fine match. We could almost congratulate her with sincere joy.

But some time later when I went to call on her I found that she had gone to live with her husband's parents. I found the house and knocked. But not only my young bride friend, Ayesha, received me, but her foster mother, her mother-in-law, and her mother-in-law's partner wife. The house was a small one and the courtyard, hardly more than a pen, was crowded with goats, chickens and cats. At the right was a smoky place which served as a kitchen; to the left a two-by-four room belonging to one of the wives of the father-in-law. A tumble down stairway led to the room of the other wife and to Ayesha's room. Where the foster mother slept I do not know. This was Ayesha's home. She did not complain about it, but I wondered what some of us would have done under the circumstances.

Things did not go right in that house, naturally. The father-in-law was a perfect tyrant. The foster mother had a barbed tongue and talked so incessantly that the husband, in self defense, threatened to divorce his bride of less than a

year. Her fate hung in the balance, but the coming of a little child re-instated her. I go there to call. Ayesha rocks her little baby, the foster mother pesters me with questions at the rate of fifty a minute. Across the room (for there is no privacy with one's friends in Arabia) sit the wives of the father-in-law. One of them is holding a baby also, and I refer to the child as her own. "No, she is not mine," she tells me, "she is the child of my husband's wife." What a blunder to make to a Moslem woman!

The street door creaks on its wooden hinges, and immediately the women all whisper "Sh-h," and hold up warning fingers. The very babies in arms seem to sense something serious, and hush their cries and whimperings. In the courtyard below there is a great squawking of chickens and bleating of goats as they scatter to every side. There is a heavy tread across the little yard and into one of the rooms, followed by silence. Farewells are whispered and I make myself as small as possible as I sneak (there is no other word to describe it) out of the house and away. The father-in-law had come home!

The rules and customs of the Moslem home are a blight upon the things that might be most sacred and beautiful. A beautiful woman sits in the house of a wealthy sheikh, and as best she knows serves her lord and master. But she too admits, "I am his sixth wife, and God knows how long he will keep me." A sweet little girl who would go wild with delight if you gave her a doll, tells you, "Yes, I was married three months ago. I did not want to be married, but my father and mother arranged for it. I do not live at home any more but in my husband's home. I used to go out and play lots, but now I can not, my husband will not allow me to go." An old man of sixty marries a young girl and she becomes the mother of sickly, puny children. A woman is made the butt of jest and ridicule from her friends and partner wives, and finally divorced because she is childless. No wonder the women marvel at the way the missionaries live, and say, "You are different, your husbands love you and respect you." No wonder they cannot understand our common meals, our evenings spent in each other's company, our walks and good times together. And they will never find the answer to their longings in Islam. As long as the religion of Mohammed holds sway over their lives, just so long must they live outside the rule of home, love and home life. "A tree is known by its fruit." How eagerly we tell them that our happy homes are only the fruit of the Spirit of Him who gave us the great ideal of the home and who, when He wanted to bring us nearest God, spoke of Him as Father.

A SUGGESTION FOR TODAY

The most remarkable body of men from the standpoint of physical vigor, mental acumen and moral courage had met day after day for

nearly five weeks without deciding upon a single word or a single sentence. On the last morning of the fifth week in the midst of a heated discussion concerning a national constitution, they were about to adjourn and abandon the great purpose for which they had met when Benjamin Franklin arose and, addressing George Washington, said:

"Mr. President, the small progress we have made, after four or five weeks' close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed, seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been originally formed with the seeds of their own dissolution, now no longer exist, and we have viewed modern states all around Europe, but find none of their constitutions suitable in our circumstances.

"In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? . . .

"I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that, 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, conquest.

"I therefore beg leave to move that hereafter prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

From that moment they began to make progress in the framing and adoption of the constitution, which Gladstone said was "the greatest piece of work ever struck off by the brain and purpose of man."—Harry F. Atwood in *The Chicago Daily News*.

For Sermon and Scrap Book

A CALL, DISTINCT AND SPECIFIC

"He calleth thee."—Mark 10:49.

The divine call from God to man is voiced in a variety of ways, but is always a distinct message from a definite personage to a specific individual.

God, the Father, invites men to "come now, and let us reason together" (Isa. 1:18) that sin may be put away; God, the Son, invites all "that labor and are heavy laden" (Matt. 11:28-30) to come unto Him for rest; God, the Holy Spirit, says that "whosoever will" (Rev. 22:17) may take of the water of life freely.

The call comes by God's providences (Jer. 31:18, 19), by His Word (Ps. 119:105), through His servants (Num. 10:29) and through the Church (Rev. 22:17) and is repeated often and often again.

The call of grace is to the sinful (Mark 2:17), the indifferent (Eph. 5:14), the self-righteous (Ezek. 33:13) and the anxious (Mark 10:49), and the supply is suited to the need (Phil. 4:19) of each and every one both in quality and quantity, because it is "according to his riches in glory," which is limitless, unfailing and eternal.

It is the Father's call of love ("my Son") (Prov. 23:26), which is backed by Christ's assurance, "no wise cast out" (John 6:37), and is emphasized by the Holy Spirit's working in the heart (1 John 5:6). The call of love and mercy includes all and excludes none; obligates all and excuses none; invites all and compels none; but must be sought to be found and accepted to be enjoyed. God's free grace says: "Whosoever will, let him take."—Fred Scott Shepard, in *Herald and Presbyter*.

THE TRIUMPHAL ENTRY

Matt. 21: 1-17

The last journey was almost done. Bethany was the abode of one family that loved Jesus. To that hospitable home, probably He went. He arrived there before the Sabbath. Remember, the Sabbath began at nightfall on our Friday and lasted until the same hour of Saturday. Then came the first day of the week. We call it now Sunday. Jesus rested in Bethany over the Sabbath and on Sunday went into Jerusalem. Went as He had never gone before; fulfilling prophecy; went acclaimed as King by thronging thousands; this day the Church has long celebrated as Palm Sunday. This lesson emphasizes the kingship of Jesus.

This was Palm Sunday. It was a day of triumphal manifestation; and of sore disappointment. I have tried to see Him as He was that night in Bethany. How near His heart must

have been to breaking. On Friday night, only five days away, He would be dead, and buried in the tomb of Joseph of Arimathea. Why were not Joseph and Nicodemus as anxious to save Him as they were to bury Him? But death was God's way. And He walked that way for me. I know He did. Do you know that He walked it for you? "Is He yours? Is He yours? Is the Saviour who loved you yours?"

Great lessons:

1. The calm preparation of Jesus for His own death must always be a lesson for His people.

2. "The Lord hath need of them" was enough for the owners of the ass and colt. But that message fails to open the purses of many who say they love that very Lord today.

3. It is easy to follow the crowd whether it be into Jerusalem strewing palm leaves, or out to Calvary crying, "Crucify him!"

4. Everyone was talking about Jesus that day. It is strange how people have kept on talking about Him ever since. Everyone talks of an evangelist when in the full tide of preaching he arouses a city. When he goes away they forget him. But always some one remembers the Christ.

5. Who would you have said He was had you been there that day? You cannot answer. You were not there. Who do you say He is today? You can answer. You are here.

6. What will He say you are when you stand before Him in judgment?

7. Not many churches are "dens of thieves" nowadays. But many of them are not better than cold storage establishments.

8. The chief priests and elders tried to make Jesus repress the enthusiasm of the children. He would not. We have no chief priests now; but we have elders. A church without enthusiasm in its children is hopeless.

9. This was the last offer Jesus made of Himself to His nation. His next act was to make an offering of Himself.

10. Confession of Christ is easy when nothing turns on it. To shout hosanna on the hillside costs nothing.—R. S. Holmes, in the *Expositor*.

WHAT IS THE ATONEMENT?

1. In Relation to God, Satisfaction.
2. In Relation to Sin, Expiation.
3. In Relation to the Believer, Substitution.
4. In Relation to the World, Salvation.
5. In Relation to the Church, Separation.

—C. Edwards.

THE DEATH OF CHRIST

"In due time Christ died for the ungodly."
—Rom. 5:6.

The gospel has many distinguished characteristics which show its excellency. One of these is the fact that its Founder died to save the guilty and the helpless. Other religions derive their influence from the life and teaching of their founders, but Christianity derives its power mainly from the death and resurrection of Him who founded it.

I. Observe What Is Said as to the Time of Christ's Death

"In due time." In another passage the apostle speaks of Christ as having been sent when the "fulness of time was come." The time was chosen by infinite wisdom, and therefore was the most suitable as regarded mankind.

1. Christ came when the world had had time to see its need of a Saviour.

2. Christ came when the way had been prepared by promise and prophecy.

3. Christ came when the time was most favorable for the spread of the gospel.

II. Observe Who It Was that Died

The greatness and glory of our redemption appear when we consider *who* the Redeemer was. Christ died for us.

The work of human redemption was effected by a superhuman agent.

1. It was a divine Saviour who died for us. Christ was more than a man—He was the Son of God.

2. As a divine Saviour Christ was morally perfect.

He became truly human, but was free from human sinfulness. "He knew no sin."

III. Observe What It Was Christ Did

What Christ did shows the greatness and cost of man's redemption. He *died* for man, for only by His death could He give life to sinners. Christ did not save us by His example. Nor did Christ's teaching suffice to save men.

1. Christ died as a sacrifice for sin. An atonement was needed—Christ's atoning sacrifice was full and complete.

2. In the death of Christ was manifested the love of God.

IV. Observe the Persons for Whom Christ Died

This last word of the text may be understood to mean sinners in general, without distinction of race, rank, or condition.

1. It is the glory of the gospel that Christ died for sinners.

"Scarcely for a righteous man will one die," etc.

Christ was the Friend of sinners and died for such.

2. Since Christ died for the ungodly there is hope for every sinner who will repent and believe in Christ.

If Christ died for sinners, He will save all who come to Him in faith.—G. Charlesworth.

LINKS AND LIGHTS IN THE RESURRECTION OF CHRIST

Matt. 28:1-20

The resurrection of Christ is the heart and soul of Christianity; everything depends upon this fact. It is the center of all truth (1 Cor. 15:1-5); the foundation of the Church of Christ (Col. 2:12) the living link which unites all true believers together (Col. 1:18); the channel of blessing for all the saved (1 Pet. 1:3,4); the mainspring of all Christian service (Matt. 28:18-20); the pledge of our own resurrection (1 Cor. 15:23). Matthew 28 gives us several bright links and lights in this wonderful scene of Christ's resurrection, power and glory.

1. **The Interested Women.** The Power of Love (v. 1). It was a united, anxious, devoted love; the true mark of earnest seeking souls.

2. **The Illustrious Visitor.** The Power of Light (vv. 2-4). "His countenance was like lightning." A shining, mighty, overpowering light from heaven. This mighty power opened the grave, scattered the darkness, and brought the light of hope to every true believer.

3. **The Invitation to the Seekers.** The Power of Life (v. 6). "Come, see the place where the Lord lay." This is the place of instruction, life, comfort, and hope. The greatest evidence of Christ's mighty power. The power of an endless life. The power of His resurrection (Phil. 3:10).

4. **The Instruction to the Disciples.** The Power of Liberty (vv. 7,8). "And go quickly, and tell, etc." This is the right and privilege of every saved soul, to go forth and tell of a risen, living, loving Saviour, who has conquered every foe, overcome death, and lives to save to the uttermost.

5. **The Incentive of the Master.** The Power of our Leader (vv. 9, 10). "And as they went to tell his disciples, Jesus met them." With the salutation of love, with the cheer of hope, and with the assurance of His presence, Jesus always does this with those who are in the path of duty and service.

6. **The Invention of the Enemy.** The Power of Lying (vv. 11-15). Whilst the followers of Christ were hastening with the good news of His resurrection, Satan was busy inventing lies for his servants; but the power of truth will always overcome the devil's lies.

7. **The Inspiration for Service.** The Power for Labor (vv. 16-20). The great inspiration for all Christian service is the person, peace, and power of the risen Christ. The power of Christ—"All power is given unto me" (v. 18); the command of Christ, "Go ye, therefore" (v. 19); the word of Christ "All things" (v. 20); and the presence of Christ, "Lo, I am with you always" (v. 20).—C. Edwards.

THOUGHTS ON THE ATONEMENT

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."
—Rom. 5:8.

He loved you and me personally. He died for you and me personally. If there were but one sinner in all the world, and I were that sinner, still Jesus Christ would have loved me and died for me.—Henry van Dyke.

* * *

"The Son of God, who loved me, and gave himself for me"—Gal. 2:20.

Do you suppose that it was the nails that held Him to that cross; that it was helplessness that made Him yield to death? No, no, it was His redeeming love that bound Him to the cross, and kept Him there until he had completed our redemption.—Geo. F. Pentecost.

HOPE OF THE RESURRECTION

For all who have believed on Christ to the saving of their souls, the hope of the resurrection of the body is:

A comforting hope (Job 19:25,27; 1 Thess. 4:13,18).

A satisfying hope (Ps. 17:15).

A sustaining hope (2 Cor. 4:17, 18; 5: 1, 3).

A lively hope (1 Peter 1:3,7).

A glorious hope (Rom. 8:18).

A sure hope (John 14:19; Rev. 1:18).

A triumphant hope (Hosea 13:14; 1 Cor. 15:55).

A jubilant hope (Isa. 26:19).

A blessed hope (Rev. 20:6).

A believer's hope (1 John 2:25).

—J. Ellis.

"FROM EVERYTHING THE MASTER SAW"

From everything the Master saw,

Lessons of wisdom He did draw,

The clouds, the color in the sky, (Matt. 16:2,3).

The gentle breeze that whispers by. (John 3:8.)

The lilies that the vale adorn, (Matt. 6:28.)

The fields all white with waving corn. (Mark 2:23.)

The reed that trembles in the wind. (Matt. 11:7.)

The tree where none its fruits may find. (Matt. 21:19.)

The shifting sand, the flinty rock,

That bears unmoved the tempest's shock. (Matt. 7:24, 27.)

The thorns that on the earth abound. (Matt. 13:7.)

The tender grass that clothes the ground. (Matt. 14:19.)

The little birds that fly in air. (Matt. 10:29.)

The sheep that needs the shepherd's care. (Luke 15:4.)

The pearls that in the ocean lie. (Matt. 13:45, 46.)

The gold that tempts the miser's eye. (Luke 12:15.)

All from Christ's lips some truth proclaim
Or learn to praise their Master's name.

—Selected.

YOU ARE A MISSIONARY—DO YOU REALIZE IT?

Dr. Grenfell tells a story of how, at a dinner given in his honor, a lady remarked to him, "Is it true that you are a missionary?"

"Isn't it true that you are?" was his unexpected reply.

Do we ever stop to think of it? For that is just what we all are, missionaries sent into the world by God to testify of His love. That is what the word "missionary" means—one sent. Perhaps some of us are unfaithful missionaries, who have refused to deliver the message given to us, who have gone about our own business and acted as if we had no message; but we were truly sent, for all that, and our faithfulness or unfaithfulness rests with ourselves.

Not every one that is so sent is called upon to preach audibly. The daily conduct of life may be the best of sermons; for it is not what we with our lips tell people that we believe, which counts, but what we daily act as if we believe.—*The Presbyterian*.

WHEN IT'S "THE OTHER FELLOW"

Have you ever noticed? When the other fellow acts that way, he is "ill-tempered"; when you do it, it's "nerves." When the other fellow is set in his ways, he's "obstinate"; when you are, it is just "firmness."

When the other fellow doesn't like your friends, he's "prejudiced"; when you don't like his, you are simply showing that you are a good judge of human nature.

When the other fellow tries to treat some one especially well, he is "toadying"; when you try the same thing, you are using "tact."

When the other fellow takes time to do things, he is "dead slow"; when you do it, you are "deliberate."

When the other fellow spends a lot, he is a "spendthrift"; when you do, you are "generous."

When the other fellow holds too tight to his money, he is "close"; when you do, you are "prudent."

When the other fellow dresses extra well, he's a "dandy"; when you do, it is simply "a duty one owes to society."

When the other fellow runs great risks in business, he is "foolhardy"; when you do, you are a "great financier."

When the other fellow says what he thinks, he is "spiteful"; when you do, you are "frank."

When the other fellow goes in for music and pictures and literature, he is "effeminate"; when you do, you are "artistic."—Selected.

NO MINISTER WANTED

A bishop tells this story. A church was badly split over a pastor. No matter what the occasion. The thing was done; the bomb had burst and the fragments and what should have been unity in the bonds of peace was nothing but mutually repugnant fragments. And when it was made known that this bishop would probably remove the pastor he was notified that if he did and appoint another pastor the church doors would be locked against him.

It was a little mining town. There in the mountains men have strong feelings. And that curse of the little town, gossip and jealousy, had in this instance run their full course. And yet the people in the little town were not bad at heart.

The bishop sent another pastor. Before reading the appointment he called in the new man; he told him the situation; he did not blink at the sacrifice; he summoned him to the altar. The new man could sing. And there was one hymn, the bishop's hymn, he, too, particularly liked to sing. It began, "O Thou, in whose presence my soul takes delight."

The two prayed. The appointment was made.

The new man came to the town on the stage. He was met by the officials at the tavern and was told that the church was locked and would stay locked. He might as well climb on the stage when it left the next day; he was not welcome. He would please them only by hitting the trail, and the quicker the better.

The pastor listened. We do not know how heavy was his heart; though many a Methodist preacher knows what such heaviness might mean. He said:

"Very well; it shall be as you say. But before I go shall we not have one word of prayer?"

To that the official censors could not object. They knelt. He prayed. When he was done he called upon the oldest of the men to pray. The critic prayed. Another was called on, and when he had finished, the new pastor called on another and yet another, until all had prayed. When they arose to their feet the oldest said:

"I guess we will unlock the church."

The church was opened, the lights were lit. The people turned out. The pastor stepped to the organ and sang the bishop's hymn, the hymn they had sung as the conference closed. While he sang the fountain of tears was opened in that congregation. There was here and there a sob, and some members wept in silence.

The pastor preached tenderly, telling the story of redeeming love, the old, old story of the love of Christ. The congregation was dismissed. The door was not locked that year.

And when the spring came and the summer and the months gathered themselves to the end of the conference year, a committee went to the bishop and implored him not to take that shepherd away from that flock.

Love did it. The hymn did it. The prayer did it. The life did it.—*Central Christian Advocate.*

LABOR FOR THE LORD

We do not labor to get the Lord, but we labor for Him who has begotten and gotten us.

1. *"In the Lord" is the Circle of Labor.* Such labor can never be "in vain" (1 Cor. 15:58). If we are faithful in obeying Him, He will be faithful in blessing us.

2. *Love is the Spring of Labor.* When we have the "labor of love" (1 Thess. 1:3; Heb. 4:10). When love oils the wheels of service everything runs to purpose and pleasure.

3. *The Holy Spirit is the Power of Labor.* "Whereunto I labor . . . according to His working" (Col. 1:29). The worker is the Holy Spirit. We are not agents to use Him, but instruments to be used by Him.

4. *The Work of God is the Authority of Labor.* "Labor in word and doctrine" (1 Tim. 5:17). We command the Lord's blessing when we obey the command to preach the Word.

5. *Others are the Companions of Labor.* "Other men labored and ye are entered into their labors" (John 4:18). The ministry of the Lord is not only for the Lord, but the joints which supply the several members too.

6. *Christ is the End of Labor.* "For my name's sake hast labored" (Rev. 2:3). When His love moves and molds us, we serve others out of love to Him.

7. *Reward is the Friend of Labor.* "Every one shall receive his own reward according to his own labor" (1 Cor. 3:8). No work will go unrewarded, which is done on the above lines.—F. E. Marsh.

BRITISH AND AMERICAN PREACHING

There is a claim that English, and especially Scotch preachers on the average rate higher than Americans. Whether this is true or not would be impossible to determine. The advocates claim that the superior quality of most Scotch and much English preaching seems to derive from such circumstances as these:

"There is a greater background of wide reading behind it.

"There is deeper foundation of hard thinking beneath it.

"There is a loftier conception of the use of it overhanging it.

"There is a more systematic and orderly way of presenting it.

"There is much less consciousness of self in the preacher's mind.

"There is much more consciousness of the sermon's destination.

"And there is much more persistency in seeing that the truth hits and sticks where it is aimed."

—Selected.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2nd of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or particulars in this line of work, nor can we promise to print them.—Editors.

P. H. Kadey reports a union meeting at Middleton, Mich., during the month of January.

C. R. Haudenschild Evangelistic Party recently closed a most gracious work at Filer, Idaho.

H. T. Crossley and J. H. Leonard began a meeting in Walkerton, Ont., January 25, with good prospects.

The Evans-Burly Party held a successful campaign in the Christian church at Hartford City, Ind., during January.

J. Gordon McPherson, known as "Black Billy Sunday," reports a successful campaign held at Muskogee, Okla., in January.

Mr. and Mrs. Bray have just closed an eighteen day meeting at Summer Hill, Ill., with forty-four decisions for Christ.

Edward Clare Harding assisted in a meeting at Rupert, Idaho, in January. He reports that the influenza hurt the meeting somewhat.

L. W. Breaw and J. W. Erskine report a successful meeting at Knox, Ind. in January. The meeting was held in the Methodist church.

The H. L. Stephens Evangelistic Party was engaged in a meeting at Collingwood, Ont., during January. The meetings were held in a large rink.

Dr. H. Wyse Jones, evangelist, and Ralph E. Stewart, singer, held a successful meeting in Owego, N. Y., in January, with fifty decisions for Christ.

The Minges Evangelistic Company report a great meeting at the South-side Church of Christ, of Lima, O. There were 220 conversions in nine days invitation.

J. L. Rayburn writes: "Closed a campaign at Advance, Mo., in which sixty-five professed faith in Christ. The singing was under the direction of John Imrie and wife."

The meetings held in Aniwa, Wis., by evangelist Othie Sackett and E. C. Williams resulted in several of the leading men of Aniwa and the surrounding country being converted.

James A. Armstrong held a meeting in Weskan, Kan., in January. He reports twenty-five conversions in five days invitation. February 1 he entered a six weeks meeting at Meadville, Mo.

Earl W. Clark and wife report twenty-three saved and many reclaimed at their meeting in Grammer, Ind. They next went to Fredonia, Ind., where the Lord richly blessed them in their work.

Mr. and Mrs. C. Edward Faust write as follows: "Just closed a very successful meeting in Murrayville, Ill., with J. C. Bell, pastor, with seventy-seven conversions. Began at Wellington, Ill., February 1.

Ray G. Swartzbaugh and wife have been assisting evangelist E. DeWitt Johnston in a union campaign at Shedden, Ont. They next went to the East Minster Presbyterian Church, Kansas City, Mo.

C. B. Brooks assisted Rev. Jacob A. Frazier in a three weeks campaign at Wakarusa, Ind., in November. Mr. Brooks had charge of the music and Mr. C. Glenn Grace was pianist. They report fifty conversions.

Miss Sara C. Palmer spent February 1 to 15 in Louisville, Ky., where she held inspirational, evangelistic Y. W. C. A. vespers, church and special group meetings in the Y. W. C. A. auditorium and in the churches.

The Franklin Evangelistic Party closed a blessedly successful meeting at Leola, S. Dak., on February 4. Many were turned to God and many others greatly blessed. From there the party went to Herrick, S. Dak.

Tremayne Thomas writes: "We recently closed a most successful series of campaigns through Texas and Oklahoma where many conversions have taken place. At Ramona, Okla., forty-five persons came forward for reconsecration, while seventy-five professed Christ."

The Steve Burke Evangelistic Party closed a fine meeting at Joplin, Mo., in January, and spent the month of February in a union meeting at Breckenridge, Mo. The meeting was held in a new garage with a seating capacity of 600, five churches participating.

L. J. Derk writes: "Have been assisting Rev. P. B. Boyer of M. E. church at Bunker Hill, Pa., November and December. Had thirty-five conversions and nineteen united with the church. Am now at Ono, Pa., with twenty-five conversions to date."

During December G. A. De Flon held a meeting in Traer, Kan., which was blessed in spite of bad and cold weather, much snow and shortage of fuel. In January he went to Scotia, Neb., where the Lord blessed his work with thirty conversions. His next meeting was held in Brooks, Ia.

The report of The Morning Star Mission, Joliet, Ill., P. H. McCarthy, superintendent, for the first quarter of the eleventh year is as follows: 124 conversions, 541 free meals, 234 free beds, 76 persons clothed, 120 Gospels given out, 73 jail and police court visits and railroad fare paid for 9 persons.

During the month of January Evangelist H. D. Kennedy held a campaign in Cadillac, Mich. It was a union meeting of the Methodist churches of the city, and from the first night the invitation was given, seekers thronged the altar at every service. The next meeting was held in Petoskey, Mich.

William Caldwell recently conducted special evangelistic services in County Antrim (Ireland), at Ahoghill, Grange, Tullygarley, Crea, Ballymena, Ballybollah, Slatt; and also at Bangor, County Down. Mr. Caldwell was expected to return to the States February 22 to take up work in the Presbyterian Synod of Wisconsin.

Evangelist A. E. Laraway supplied the pulpit of the Baptist church at Alcolu, S. C., during the month of December. Mr. and Mrs. Laraway expect to leave for China within a few months. They will be associated with Rev. T. L. Blalock in independent work in Shantung Province, with headquarters at Tai-An-Fu. (Since the above was written Mrs. Laraway has passed away.)

Victoria Booth-Clibborn Demarest writes: "The four campaigns of this Fall—held in Virginia, Michigan and Ohio, brought forth extraordinary results. We are again in Newfoundland, where to our great joy and gratitude we hear that the work done last winter has advanced. We expect to visit some of the outposts and remain here until the middle or end of March."

Floyd John Evans and party held a successful meeting in a large tobacco warehouse at Weston, Mo. A large number of conversions was reported and over \$15,000 raised for community welfare at the close of the campaign. At Medicine Lodge the Evans Party had remarkable success in December; the churches have invited them back for a tabernacle campaign next fall. Their next meeting was held in Hartford City, Ind.

Mrs. L. H. Thomas writes: "Have been here in a meeting with Evangelist Beem in the Church of Christ, and before leaving for a few days rest at home was engaged by the Methodist church to take charge of the music in their meeting in February. A splendid spirit of Christian brotherhood exists here between preachers and people, and the united choir is doing excellent service. Also have a junior chorus of thirty voices.

The Ham-Ramsay Party began their first meeting of the season at Harriman, Tenn., January 18. Evangelist Ham delivered the message at the opening meeting of the Louisville, Ky., Y. M. C. A. at Macauley's Theater on Sunday, January 4, to a great and enthusiastic crowd of men. Mr. Ramsay was called to his boyhood home, Boston, Va., to attend the funeral of his father, who died January 9.

The Vom Bruch Party closed a two weeks meeting in the Grace Evangelical Church at Naperville, Ill., with between two and three hundred decisions. Over 100 young people surrendered their lives for Christian service. Several will enter The Moody Bible Institute for preparation. Mr. Homer Hammontree and the American Four Quartette assisted Mr. Vom Bruch in the meeting. The party next went to Philadelphia, Pa.

Some interesting instances of the way the straight gospel message is counteracting the teachings of Bolshevism in New York City are given in the annual report of the Evangelistic Committee of New York City. Meetings held on the streets in Russian, Hungarian and Italian were interrupted at first, but the speakers' god-natured persistence won a hearing from the I. W. W.'s, Bolsheviks, Anarchists and Radical Socialists. There is a church whose lay assistant was once an anarchist editor, and another whose staff is chiefly made up of former radicals.

The Rayburn-Wickland Party closed their campaign at Pratt, Kan., a few days before the Christmas holidays. The meeting was unusually happy in the work and in results. In spite of fuel shortage the meetings in the large tabernacle continued regularly. When the state order to conserve coal came, sixty men of the town, with the mayor leading, went out to a

nearby grove and cut down and hauled to town in army trucks, twelve truck-loads of logs. They report 715 professions as a result of this meeting, including nearly all the office force of the Rock Island division. From there the party went to Wellington, Kan., and during February were in a union tabernacle campaign of the South-side churches of Wichita, Kan. They will be in McPherson, Kan., in March.

A steadily growing interest is being manifested in the expositions from the Pauline epistles and the book of Genesis by E. G. Zorn, secretary of the Gull Lake Bible conferences, at the Kalamazoo, Mich., Y. W. C. A. and Y. M. C. A. A large hall has been rented in Kalamazoo where the Saturday evening class will be continued, and also February 8, a Sunday night meeting began. The various phases of the Lord's return will be the subject on Sunday night. It is the plan, when the summer Bible conferences are in session at Gull Lake, to bill some of the speakers for Kalamazoo on Sunday evening, the city being only twenty miles from the lake. The speakers at Gull Lake during July and August will be Dr. William Evans, Max Wertheimer, R. E. Neighbour, B. B. Sutcliffe, William L. Pettingill, W. Leon Tucker and George E. Guille.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Harry Beckman—Mar. 1-14, Jellico, Tenn.; Mar. 16-Apr. 4, Walapeton, N. Dak.
Berge Sisters—Feb. 29, Irvington, N. J.
Chester Birch—Mar. 7, E. Boston, Mass.; Mar. 8-21, Boston (three churches); Mar. 22-Apr., Roxbury, Mass.
W. A. Bodell—Jan.-June Season, South Dakota.
Paul W. Boyer—Feb., Aurora, Mo.; Mar., Cassville, Mo.; Apr., Santa Ana, Calif.
C. B. Brooks—Feb. 22-Mar. 7, Kansas City, Mo.; Mar. 28-Apr. 11, Maxton, N. C.
W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.
Steve Burke Party—Feb., Breckenridge, Mo.; Mar., Golden City, Mo.; Apr., Sarcoxie, Mo.
L. W. Breaux—Feb., Macedonia, Ia.
O. H. Callis—Feb. 20-Mar. 27, Parker, S. Dak.
J. C. Cardiff—Feb. 8-29, Massillon, O.; Mar., Waynesburg, O.; Apr., Philadelphia, Pa.
F. T. Cartwright—Jan.-Apr., Salvation Army Campaigns.
Enos G. Conner—May 23, Union Mills, Ind.
The Conners—Mar. 1-21, Keokuk, Ia.; Mar. 22-Apr. 11, Tecumseh, Neb.; Apr. 12-May 2, LaPrairie, Ill.; May 3-23, Metropolis, Ill.; May 23, Union Mills, Ind.
O. L. Cotterell and Paul Taylor—Mar., Wausau, Wis.; April, Casey, Ill.; May, Randolph, Wis.
H. T. Crossley and J. H. Leonard—Feb. 22, St. George, Ont.; Mar. 14, Hamilton, Ont.; Apr. 11, Bothwell, Ont.; May 16, Minnissing, Ont.
Edward R. Dow and Party—Mar., Fairfield, Nebr.; Apr., Pauline, Nebr.
H. P. Dunlop and wife—Mar. 13, Detroit, Mich.; Mar. 15-Apr. 5, Moberly, Mo.
John W. Erskine—Feb. 29-Mar. 21, Golconda, Ill.
C. Edward Faust—Feb. 22-Mar. 14, Sadorus, Ill.
E. D. Fellers—Feb. 11-Mar. 1, Morgantown, W. Va.; Mar. 3-25, Charleston, W. Va.
E. A. Fernlund—Mar., St. Paul, Minn.
Clyde Lee Fife—Apr., Harrisburg, Ark.; July, Le Panto, Ark.; Aug. 1-8, Okolona, Ark.
E. J. Forsythe Party—Mar., Walkerville, Ont.
Franklin Evangelistic Party—Mar., Burke, S. Dak.; Apr., Eldora, Ia., or Cherokee, Ia.
Roy Gourley—Y. M. C. A., Erie, Pa.
John Greenfield—Philadelphia, Pa.; Egg Harbor City, N. J.; Lebanon, Pa.
John S. Hamilton Party—Feb. 8, Mannington, W. Va.
O. E. Hamilton Party—Feb.-Mar., Humboldt, Kan.; Mar.-Apr., Murray, Ia.

C. R. Haudenschild—Feb. 16-Mar. 3, Rupert, Idaho; Mar. 7-28, Los Angeles, Calif.; Mar. 31-Apr. 25, San Bernardino, Calif.
I. E. Honeywell Party—Mar., Redding, Calif.
Robert E. Johnston—Until Apr. 26, Rochester, N. Y., Niagara Falls, N. Y., North Dakota.
E. De Witt Johnston Party—Feb.-Mar., Mineral Point, Wis.; Mar.-Apr., Brantford, Ont.
Dr. H. Wyse Jones and Ralph E. Stewart—Feb. 22-Mar. 9, Canandaigua, N. Y.
P. H. Kadey Evangelistic Party—Feb.-Mar., Deckerville, Mich.
Kendall and Parker—Feb.-Mar., Tulsa, Okla.
Walter Klinger—Until Feb. 29, Piqua, O.
G. A. Lamphear and Carolyn A. Hosford—Mar., Kellogg, Idaho; Apr., Oregon; May, Washington.
F. Leonard—Y. M. C. A., Curtis Bay, Md.
Linden-Dixon Evangelistic Party—Feb. 1-22, Grace M. E. Church, New York City.
Lindgren-Erwin Party—Mar., Sloan, Ia.; Apr., Algona, Ia.; May, Garner, Ia.; June, Sioux Rapids, Ia.
E. P. Loose Party—Mar., Springfield, Ill.; Apr., Boyne City, Mich.
H. J. Magonigal—Feb. 1-22, Worcester, N. Y.; Feb., 23-Mar. 4, Paw Paw, W. Va.; Mar. 7-25, Dillonvale, O.; Mar. 28, Moriches, N. Y.
J. W. Mahood Party—Jan.-June, Oregon.
W. P. Martin—Mar. 8, Shreveport, La.; Mar. 28, Birmingham, Ala.; Apr. 18, Knoxville, Tenn.; May 11, Washington, D. C.; May 3, Charlotte, N. C.
Mathis-Vessey Party—Feb. 22-Mar. 15, Spencer, Ia.
Harry Maxwell—Feb.-Mar., Kewanee, Ill.; Mar.-Apr., Shelby, O.
McMinn and Wicand—Mar., Indianapolis, Ind.
Leroy J. Mitchell Party—Mar., Waverly, Ill.
Arthur Moore—Mar., San Antonio, Tex.; Apr., Fort Valley, Ga.; May, Princeton, W. Va.
T. LeRoy Muir—Feb. 8-29, New Paltz, N. Y.
George E. Nhare and Wife—Until Mar. 7, Warsaw, N. Y.
Mar. 14-28, Watervliet, N. Y.
William P. Nicholson—Mar., Santa Paula, Calif., April, Sonora, Calif.
Sara C. Palmer—Feb. 27-Mar. 18, Paterson, N. J.; Mar. 21-Apr. 4, Duluth, Minn.; May, Belfast, Ireland; June, July and August, Great Britain.
L. K. Peacock—Feb. 22-Mar. 7, Cambridge, O., Mar. 14-28, N. S., Pittsburgh, Pa.
George D. Reep—Feb. 22-Mar. 14, Lawndale, O.; Mar. 21-Apr. 5, Buffalo, N. Y.; June 20-July 11, Marion, N. Dak.
Harold F. Sayles—Feb. 8-22, Belding, Mich.; Feb. 29-Mar. 14, Ashland, Pa.; Mar. 21-Apr. 4, Onway, Mich.; Apr. 11-25, Cheboygan, Mich.; May 2-16, Perrinton, Mich.; May 23-June 6, Pompeii, Mich.
R. M. Sand Party—Mar., Deland, Ill.
Annie Agnes Smith—Feb. 15-Mar. 7, Cooperstown, N. Y.
Chas. Cullen Smith—Feb., Armour, S. Dak.; Mar., Windom, Minn.; Mar. 22-Apr. 4, Mason City, Ia.; Apr. 11-May 2, Iroquois, S. D.
John R. Snyder—May 2, Rockton, Pa.; Aug. 8, New Bethlehem, Pa.; Sept. 12, Wabash, Ind.
William A. Sunday Party—Norfolk, Va., Bristol, Tenn., Oklahoma City, Okla.
The Taylor-Fleming Party—Feb. 1-29, Monroe, Wis.; Mar. 7-Apr. 4, Ladysmith, Wis.; Apr. 11-May 9, Spooner, Wis.; May 6-June 13, Wells, Minn.; June 20-July 18, Ono, Wis.
Thacker-Armstrong Party—Mar., Meridian, Miss., Columbia, Ga.; Apr., Tallahassee, Fla.; May, Charleston, Miss.; Little Rock, Ark.
T. Edward Thomas—Mar., Linton, Ind.
Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.
Ray G. Upson—Y. M. C. A., Dayton, O.
A. G. Voight—Feb. 18-Mar. 15, Marionville, Mo.; Mar. 18-Apr. 11, Hartman, Colo.; Apr. 4-May 1, Randolph, Kan.; May 8-29, Winona, Mo.; May 31-June 19, Fremont, Mo.
Vom Bruch Evangelistic Party—Mar., New York City; Apr., Wisconsin.
W. W. Weaver—Feb., La Have, N. S.; Pugwash, N. S.
Mar. Paster Rock, N. B.
Owen O. Wiard—Mar. 1-14, Pueblo, Colo.; Mar. 15-28, Denver, Colo.; Mar. 29-Apr. 11, Larned, Kan.
A. R. Willgus—Y. M. C. A., San Antonio, Tex.
R. Hayes Wilkins and wife—Feb. 10-29, Perrinton, Mich.
E. L. Wolagel—Feb. 12-22, Miami, Fla.; Feb. 29-Mar. 14, Mayfield, Ky.; Mar. 15-30, Fort Smith, Ark.; Apr. 4-18, Louisburg, N. C.; May 2-15, Nashville, Tenn.
William Malcolm Young—Feb. 11-29, Argyle, Mich.
Arthur C. Zepp—Feb. 7-Mar. 7, Wilkinsburg, Pa.; Mar. 14-21, Carnegie Hall, N. S. Pittsburgh, Pa.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

World's Sunday-school Convention, Tokyo, Japan, Oct. 1920.

(Continued on page 578)

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Old Bible Characters, by George E. Morgan, M. A.

These characters were drawn, according to the title, by a "modern pen." The chapters are all short, and contain practical and usable suggestions. Such characters as Abraham, Jacob and Joseph, get more than one chapter. The name of the publishing house always insures the reader against liberal and skeptical doctrine. Such books on the center tables of Christian homes will always be a blessing.

223 pages. 5 1-2 x 8 inches. Morgan & Scott, Ltd., London. \$1.40, net. J. H. R.

The Return of the Lord, by Rev. Ernest Baker, Johannesburg, Africa.

This is a very sane presentation of the whole subject of the Lord's return, and has reached a second edition. A very considerable part of it is given to a consideration of the signs of the times, making it unusually interesting from that standpoint. The book is written from the premillennial position, and will take its place as among the best of the many books favoring that belief. The chapter entitled "The Slumbering Church" is quite out of the ordinary for interest.

243 pages. 5 1-4 x 8 inches. Seeley, Service & Co., 38 Great Russell St., London, England. \$1.40, net. J. H. R.

The Riddle of the Nearer Asia, by Basil Matthews with introduction by Viscount Bryce.

The flood of literature on regions devastated by the recent world-war carried to us this concise and vivid analysis of the nearer and middle East by an author well informed, and who has written several volumes on those parts of the world. The purpose is to furnish facts that will aid the missionary particularly, but all others, and to stimulate the efforts made to furnish relief to the hundreds of thousands of people suffering in those regions during and since the war. The volume has gone through many editions in England, where the problems of reconstruction in the near East are pressing with greater weight than in America.

216 pages. 5 1-2 x 7 1-2 inches. The George H. Doran Company, New York. \$1.25, net. J. H. R.

The Modern Craze of Spiritualism, by Rev. F. B. Meyer, D.D.

This booklet consists of three Sunday evening sermons preached by Dr. Meyer to his London congregation, in which he deals vigorously with this modern outburst of hellish teaching. We never read anything from his pen in which

such blows were directed against error.

He is not arguing against Spiritualism so much as presenting the warnings of Scripture to keep Christians from tampering with it. The first sermon presents the Bible teaching on the subject in a general way, while the second deals particularly with Christ's attitude towards demonism. The third is a treatment of Saul and the witch of Endor.

We commend it with a single caution. In one place we think he deals too tenderly with clairvoyance, which we regard an easy stepping-stone to the seance; and in another he astonishes us by saying that "in passing over, the soul may sometimes manifest itself to the beloved ere it is definitely withdrawn into the presence of God." We consider this erroneous and dangerous.

46 pages, 4 x 6 1-2 inches. Morgan and Scott, Ltd., London. 20c. J. M. G.

Religions of the Past and Present, edited by Professor James A. Montgomery.

The fourteen lectures comprising this volume were delivered by professors of the University of Pennsylvania in the Department of History of Religion in that university. The names of some of these lecturers are widely known, such as W. Max Muller, Morris Jastrow, and the editor, and all of them are men of certified scholarship. The subject is well covered, and there is not a great world religion, either past or present, but has received intelligent attention. Each author sets forth his subject according to his own ideas and as to the proportion of its importance. Many will read these lectures with suspicion, as they are delivered by teachers in a great state university. That there may be lacking certain notes that some readers would like, we believe. As a whole, however, the lectures can not but be of very great value to any one interested in the history of religion, and especially, comparative religions. Mormonism, Christian Science, etc., are not discussed as worthy to be named among the religions of the world, a fact worthy of notice.

The bibliographies at the end of each lecture are of the greatest possible value to the scholar. Many hundreds of books are named, opening the door to a wide field of investigation. It is quite true that many of these books were written by men recognized as not belonging to the evangelical school of thinking, but the discriminating investigators need not suffer on that account.

425 pages. 5 3-4 x 8 1-2 inches. The J. B. Lippincott Company, Philadelphia. \$2.50, net. J. H. R.

Sir Robert Anderson, K. C. B., LL. D., a tribute and memoir, by his son, A. P. Moore Anderson, M. A., M. D., with a Foreword by the Rev. J. Stuart Holden, D.D.

While this is not a "Life" of this distinguished man and able defender of the faith, but simply a collection of reminiscences, yet it has great interest for the many readers of his books in this country. It deals with him as a servant of the State, as he was for thirteen years at the head of Scotland Yard, the Secret Service Office and the Criminal Investigation Department of London; but it is as an author and theologian that we knew him best. One chapter is given to him in this capacity, another treats of him as a preacher of the Word, a third as a friend and counselor, and so on.

He was a fearless and able foe of the destructive critics, and as Dr. A. C. Dixon once said of him "with the conscientiousness and courage of an Old Testament prophet he sounded the trumpet of alarm, and led the battle against the errors which he believed were destroying the fundamentals of Christianity."

We had the pleasure and profit of his personal acquaintance, have spoken with him on the same platform, have been entertained as a guest in his hospitable home, and are glad to repeat what we once wrote of him, that in some respects he is the "most remarkable of current writers on religious subjects, whether we consider his personal history or the range and character of his work."

144 Pages. 5x7 1-2 inches. Morgan and Scott, Ltd., London. \$1.15 net. J. M. G.

The Crisis in Church and College, by Rev. G. W. McPherson.

The author of this book has tackled the most alive question of the day, and does his work bravely. He has a realization that the book does not entirely meet the situation. His previous book, "The Modern Conflict Over the Bible," carried him forward to this book; but this one should be followed by another, possibly by the same author, or, in any case by some one to take up the subject more thoroughly and with the avoidance of what we fear is a fundamental error as to remedying the present sad conditions in the church and in the colleges. The remedy presented by this book is by education, reformation, and organization. There is pertinence in the remedy when the college is in mind, but with the church in mind the remedy should give larger cognizance to the power of the Spirit of God. The book speaks of revival as "helping," but a genuine spiritual revival should be the chief remedy, and the matters mentioned contributory.

We would earnestly advise the reading of this book. It gets hold of the problem, and no one reading it will let the problem drop. The responses recorded as having been received from

presidents of colleges and great educational institutions are too few to give adequate basis for a judgment as to conditions. Many of the citations of the modernists and skeptical expressions are not located, and, of course, will not be considered of much value with persons of discrimination. But enough is given, with proper certification, to stir those most indifferent to the lamentable conditions in the church and in educational institutions, including theological seminaries.

The only illustration in the book is a cartoon formerly appearing in the *Christian Workers Magazine*, entitled, "Dr. Doubt It."

238 pages. 5 1-2x7 1-2 inches. Rev. G. W. McPherson, Yonkers, N. Y. \$1.25, net.

J. H. R.

The Annotated Bible, Vol. VI, Ezra, Nehemiah, Esther, Job and Psalms, by A. C. Gaebelin.

We thank God that this faithful and able expositor has been spared to complete the sixth volume of this great work. Those who have never given patient study to the poetical books of the Bible covered by it, little dream what they have missed. And here is a treatment of them by one who can be trusted absolutely as to his soundness in the faith. What a rarity in these days of religious authorship! His work in the Psalms alone is the fruit of close study and research for twenty years, and gives in smallest compass the theme and treatment of each. We wish that the question of cost (possibly) had not limited him, as to space, as we would have liked the much fuller comment for which he is so well qualified.

318 pages. 8 1-4 x 5 1-2 inches. Publication Office "Our Hope," 456 Fourth Avenue, New York City. \$2.00 net.

J. M. G.

(Continued from page 576)

- International Sunday-school Convention, Kansas City, Mo., June, 1922.
- Christian Workers Conference, Bible School Park, N. Y., July 22-Aug. 2, 1920.
- Northfield (Mass.) Summer Gatherings for 1920:
- Young Women's Conference, June 27-July 6.
- Summer School for Women's Foreign Missionary Societies, July 8-15.
- Women's Summer School of Home Missions of the East, July 16-23.
- Summer School of Religious Education, July 17-26.
- General Conference for Christian Workers, July 30-Aug. 15.
- Missionary Education conferences, season of 1920:
- Blue Ridge, N. C., July 25-Aug. 7.
- Silver Bay, N. Y., July 9-Aug. 19.
- Estes Park, Colo., July 9-Aug. 19.
- Asilomar, Calif., July 13-Aug. 23.
- Ocean Park, Me., July 20-Aug. 30.
- Lake Geneva, Wis., July 23-Aug. 2.
- Seaback, Wash., July 28-Aug. 7.
- Winona Lake (Ind.) activities for 1920 (partial list):
- Summer Normal School, May 3-Aug. 20.
- Ministerial Summer School, G. Campbell Morgan, president, June 15-Aug. 7.
- Summer Bible School, Dr. F. N. Palmer, dean, July 5-Aug. 6.
- Institute for Bible Study, Dr. G. Campbell Morgan, president, Aug. 9-19.
- Evangelistic Week, Aug. 13-20.
- Song Leaders' Conference, Homer Rodeheaver, director, Aug. 13-29.
- Bible Conference, Dr. S. C. Dickey, director, Aug. 20-29.

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Conference on Fundamentals, Owensboro, Ky.; Macon Bible Conference, Macon, Ga.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.; Soul Winners' Conference, Evansville, Ind.; Christian Endeavor Rally, Englewood; Grace M. E. Church.

Dr. Fitzwater: Bible Conference, St. Louis, Mo.; Union Bible Class, Pittsburgh, Pa.

Mr. Pace: United Presbyterian Church and Swedish Baptist Church; Elmhurst College, Elmhurst, Ill.

Dr. Ralston: Second Reformed Church.

Mr. Ketchum: Second U. P. Church.

Dr. Dale: LaSalle Ave. Baptist Church.

RECENT SPECIAL SPEAKERS

Jan. 8, 13—Rev. George W. Rhoad, Africa Inland Mission, Mbooni, B. E. A.

Jan. 14, 22—Dr. H. L. Weber, M. D. West Africa Mission, Efulan.

Jan. 18—Rev. Edward Hazelton, pastor, Falls Road Methodist Church, Belfast, Ireland.

Jan. 20—Dr. A. Wylie Blue, pastor, May Street Presbyterian Church, Belfast, Ireland.

Jan. 24—Mr. Edward G. Bevis, missionary from China.

Jan. 31—Rev. John Mein, missionary from Brazil, S. A.

Jan. 31—Miss Ellen Bergren, '01, mission worker in Appalachia, Va.

WINTER TERM ENROLMENT

The enrolment for the present term has surpassed all previous records of the Day Classes. Total number of men 422—returned 315, and 107 new students, an increase of 118 over last year's figures. Total number of women 403—returned 326, and 77 new students, an increase over last year of 47. Total enrolment 825, as against 660 a year ago, an increase of 165.

The Institute's rooming accommodations for students were overrun to such an extent that 130 had to be quartered in outside furnished rooms—a larger number than are housed in the six-story Men's Dormitory at 152 Institute Place.

PRACTICAL WORK REPORT FOR THE FALL TERM

Figures furnished by Rev. C. P. Meeker, Director of the Practical Work Course, show that during the fifteen weeks of the Fall Term, ending December 18, the students of the Day Classes

distributed a total of 52,717 tracts, besides 807 Gospels and 53 Bibles. Personal work talks numbered 18,135 and reported conversions 1,763.

In the same term students of the Evening Classes distributed 20,146 tracts, 751 Gospels and Scripture portions, and 141 Bibles. They held conversations on personal salvation with 2,878 persons, and reported 264 professed conversions.

THE PACIFIC COAST REPRESENTATIVE

The Jacksonville, (Ill.) Courier published in a recent issue an article headed, "Will Work for Moody School" and quoting from the *Albany (Ore.) Herald* the information that Dr. W. P.

White, well-known in Jacksonville, and a Monmouth College graduate was about to resign his pastorate at Albany after nearly a score of years' service.



Rev. W. P. White, D. D.

At a banquet to Dr. White he had given notice of his resignation, having been appointed regional director of The Moody Bible Institute for Bible conferences up and down the coast and in British Columbia.

It was said that Dr. White was in his nineteenth year as pastor of the First United Presbyterian Church, the longest coast record for continuous pastorate save one. He had been associated recently with Dr. Gray in Bible conferences on the coast, also with Drs. Riley and Dickson at the Los Angeles conference, was well-known in the east as a deep student of the Bible and had made a name for himself by lectures on biblical archaeology.

FOUNDER'S DAY EXERCISES

Thursday, February 5, which was to have been "the great day of the feast" of the Mid-Winter Bible Conference (postponed as noted elsewhere on account of the influenza epidemic) was observed in honor of the memory of D. L. Moody at a gathering of the Faculty, Business Staff and the entire student body in the Auditorium from 9:00 to 10:00 A. M., and by a stereopticon lecture on the life and work of Mr. Moody given in the Auditorium in the evening by Mr. Hugh Cork.

Dr. Gray presided at the morning service and related personal reminiscences of Mr. Moody

and Mr. Sankey. Two others who knew Mr. Moody personally also participated, Professor Warren C. Coffin of the Music Faculty, who led the singing, and William Norton of the Bible Institute Colportage Association, who offered the opening prayer.

Before his address, Dr. Gray read a telegram just received by him from Mrs. Frank J. Bell, '15, of Houston, Tex., as follows:

"Christian greetings to Faculty and all who this day are thanking the Father for the man who had the vision and faith to step out and give and dedicate unreservedly and forever his life and all that he had and hoped for, to be used by Him in whatsoever place He chose to appoint. I thank the Father that the next greatest day in my life was when He led my steps to The Moody Bible Institute where I was helped to know the Book and to see the needy field and hear the call. I thank the Faculty for their unselfish lives and the gift of their minds to so many of us. I thank all for their fellowship. To meet a Moody student means to love him. Pray that our Southland will learn to look for Him and that one of the outstanding leaders will be led to receive this truth. His influence is far reaching. Pray earnestly."

Dr. Gray related that as a young man he first heard Mr. Moody at the Hippodrome meetings held in New York City (1876). He divulged the interesting information that he sang in the choir, adding that the first of the four meetings held on Sundays began at 8:00 A. M.; that to obtain admission to the choir it was necessary to be on time, a point about which Mr. Moody was always very particular; and that although he lived five miles distant, he was always punctual, though sometimes missing his breakfast.

Mr. Moody would come on the platform through a small side door on the tick of the hour for the meeting to begin, walk quickly across the platform with vigorous tread, and instantly raise his right arm straight up as a signal for prayer, usually led by himself and always briefly. Mr. Moody's prayers were always short. Dr. Gray never heard him make a long prayer either in public or private. Furthermore, he did not favor all-night prayer meetings, since he recognized that we live our life in earthen vessels and need to be careful lest they crack. He was always thoughtful for the health of those associated with him and believed they should exercise due care for the bodies entrusted to them with which to glorify God.

Mr. Moody was the first and only speaker who had ever moved him to tears; at the Hippodrome meetings again and again he was moved until the tears coursed down his face. Marvellous was the power of those great sermons by Mr. Moody on "The Blood," "Grace," "Daniel," and others.

Mr. Sankey, he said, did not lead nor train the chorus, his part of the service being always the

singing of gospel solos. When he sat down at his little Estey organ and began fingering the keys, a great hush always fell upon the audience—a hush which caused one to realise the presence of the Holy Ghost. Mr. Sankey was not a great singer from the standpoint of technical voice culture, yet none other of the great gospel singers who followed him has equaled him in the effect produced upon his audiences. He always sang in the power of the Holy Spirit, and frequently the "net" would be drawn following his song, before the sermon was delivered, with the result that many accepted the Lord.

Here Dr. Gray digressed to say to the music students in the audience that the calling of those who sing the gospel is a great and holy calling, and that he hoped none would go out into this service and attempt to sing other than in the power of the Holy Ghost.

He had never heard any other soloist sing "The Ninety and Nine" as Mr. Sankey did; when this song was sung, or "What Shall the Harvest Be," the effect upon the audience was remarkable.

Dr. Gray told also of his first connection with Mr. Moody's work, eighteen years later, when he was invited to lecture at the Northfield Summer Conference during Mr. Moody's absence in London. Dr. A. J. Gordon of Boston had suggested the invitation, which resulted in yearly appointments at Northfield until Mr. Moody invited him to come to Chicago to take charge of the Institute during the annual summer vacation of Dr. Torrey, and to take the latter's place in the Moody Church pulpit.

Concluding, he read from an old letter written by a Christian worker who related that in one of Mr. Moody's meetings in St. Louis, the latter said to him in his customary abrupt, forceful way, "Are you a Christian?" to which he replied "Yes," and expected to receive some pleasant word in response, but that Mr. Moody instantly said, pointing to a man in a seat near by, "Talk to that man about his soul." It was a lesson in personal work that had been a great blessing to him.

The service ended with the singing of a verse of the Institute fellowship song, and prayer by the Rev. J. R. Schaffer.

Exercises in honor of Mr. Moody's birthday were held also on Friday evening, February 6, in the Auditorium, when the Evening Classes were addressed by Dr. Gray, who again gave reminiscences of Mr. Moody's life and related incidents of his great work in London, England. Mr. Cork also repeated his stereopticon lecture, following Dr. Gray.

MISS WARREN CALLED HOME

In the death of Miss Grace Warren, who was called to be with the Lord on January 28, the Institute loses a faithful worker from the card record room of the Financial Department, whose

beautiful Christian character made her presence always a blessing to those associated with her. Never physically strong, she succumbed to an attack of influenza which quickly developed into pneumonia. The sympathy of the Institute family is lovingly extended to Mr. and Mrs. A. F. Gaylord, who had been for many years as a father and mother to Miss Warren; also to the bereaved sister, Mrs. Frank Knowles, Los Gatos, Calif., and the brother, Mr. Charles E. Warren, Bogota, Columbia, S. A.



Miss Grace Warren

COME AGAIN!

Among the student volunteers who visited the Institute on returning from the International Student Volunteer Convention at Des Moines, were a number from the Gordon Bible College, of Boston, Mass. A letter addressed to the Institute has been received from them dated at Boston, January 15, 1920. It reads as follows:

"Dear Friends:—We wish to thank you for your kind hospitality to us while on our homeward journey from Des Moines. We appreciate very much the opportunity to visit Moody, the cordiality of our entertainment and the courtesy of Mr. George Sagen in showing us around Chicago.

"The inspiration of your fellowship meetings will linger as one of our pleasant memories. May our Lord Jesus Christ continue to bless you with such power as we saw manifested that evening.

"Faithfully your fellow servants in Christ Jesus."

Arthur D. Matheson,	Alice M. Balentine,
Gal. 6:14	Phil. 4:13
Emmet Russell,	R. M. Daly,
Prov. 22:11	Ps. 71:3
May E. Hancock,	E. Maude Jenner,
Phil. 4:19	Ps. 1
Laura A. Bain,	Celia A. Gifford,
1 Cor. 15:58	2 Tim. 2:15

A TOUCHING GIFT

Mr. A. F. Gaylord, Business Manager, received the following letter:

"Binghamton, N. Y., Dec. 11, 1919.

"Dear Sir: I am so sorry that I cannot do as you say, as I am poor myself and sick. I here send you \$5.00, the last I shall send. I am almost 102 years old. I wish you joy and God's blessing.

"C. M. Hoefer."

A PRACTICAL DEMONSTRATION OF APPRECIATION

"Enclosed please find check for \$25 to be used as a gift to the Institute," wrote a former student

of the Correspondence Department recently. "I wish to show my appreciation for what the study of the Synthetic Bible Study Course has been to me."

TWO BELATED PORTRAITS

Mention was made in the February issue under the heading, "New Additions to the Force" of Rev. J. R. Schaffer, Assistant Superintendent of Men, and Miss H. A. Dunlap, teacher of English. Their portraits were not then available, and we are glad to be able to present them herewith.



Rev. J. R. Schaffer

REUNION AT BERNE, INDIANA

During the Eighteenth Annual Bible Conference held at Berne, Ind., Dec. 28

—Jan. 4, a number of M. B. I. students met for a reunion at the home of Miss Helena Liechty, '12. Those present were C. A. Montanus, '97; A. W. McKee, '12; Henry Moser, '19; Charles W. Schlegel, '19; Mr. and Mrs. Ernest Dro, '14; Mrs. Menno Amstutz, '09; and Miss Loretta Lehman, '19. Dr. W. B. Riley of Minneapolis, and W. J. D. Coutts, '16, pianist, were present as guests.

EXTENSION DEPARTMENT NOTES

New Workers

A notable enlargement of the activities of the Extension Department has been assured by the engagement of Rev. William P. White, D. D., as Regional Director for the Northwest and Pacific coast, with office for the present at Hotel Francis, Albany, Ore., and Rev. Rollin T. Chafer as Regional Director for the Southeast, with office at 287 Gordon St., Atlanta, Ga.

Dr. White is a graduate of Monmouth College, Ill., and Xenia Theological Seminary. His doctor's degree was conferred by his alma mater. He has held pastorates of the United Presbyterian churches at Little York, Ill., Indianola, Ia.,



Miss H. Adella Dunlap

and Albany, Ore., the last named for nineteen years. Further information concerning him is given elsewhere in this issue.

Mr. Chafer is a member of Atlanta Presbytery of the Presbyterian Church (U. S.), and is a brother of Rev. Lewis Sperry Chafer. He also is gifted in teaching and evangelism, speaking with conviction and holding the interest of his hearers by an earnest and direct address.



Rev. R. T. Chafer

Dr. Henry Ostrom's meeting in the Derry Street United Brethren Church of Harrisburg, Pa., was given liberal recognition by the press in the reporting of his addresses. During February he conducted an evangelistic meeting for the Moravian Congregation of Lititz, Pa., particulars of which are not available as this is written.

Twenty-eight persons publicly confessed Christ, and a half dozen young people expressed a desire to train for Christian work as a result of the Rev. B. B. Sutcliffe's service with the Washington Street Mission of Springfield, Ill. One church attended the Sunday evening meeting in a body, and a conservative pastor who for seven years avoided inviting a stranger into his pulpit through fear of unsound teaching or spectacular methods, engaged him for ten days of Bible teaching next fall. This church has the largest Sunday-school in the city. Mr. Sutcliffe also gave a series of Bible lectures at the Gospel Church of Cleveland, O.

Rev. George E. Guille conducted a Bible conference in the First Baptist Church of St. Petersburg, and was one of the teachers at the Southfield Bible Conference at Crescent City, both in Florida. His engagement with the Y. W. C. A. in Austin, Tex., was richly blessed.

Rev. Rollie T. Chafer preached at the Second Presbyterian Church of Greenville, S. C.

Miss Elinor Stafford Millar gave evangelistic addresses at the Evansville (Ind.) Rescue Mission and conducted a two weeks meeting in the First United Brethren Church of Canton, O., in February.

Judging by clippings from the *Meridian Dispatch*, Mrs. Margaret T. Russell strongly impressed that little Mississippi city. Her meetings were largely attended, and the ladies of the different churches paid her the compliment of a noon luncheon, warm with southern hospitality. During February she taught the Bible at Queen's College, Charlotte, N. C., and at the City Rescue Mission, New Castle, Pa.

Since January 1 Mr. C. E. Putnam gave Bible lectures at Kissimmee, Bartow, Groveland, Clermont and Lakeland, Fla. From his letters it is apparent that a real work of grace is being

done in the hearts of many of his auditors by this quiet business man of faith and prayer, who has the knack of plain, direct and simple statement.

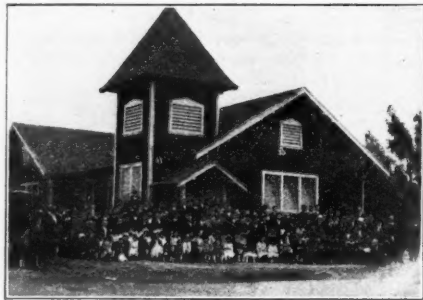
Mr. John R. Riebe spoke on the subject of missions at the Fourth Congregational Church of Oak Park, Ill.

A FORMER STUDENT'S JAPANESE WORK



East San Pedro Japanese Church

H. Y. Shibata, '06, has charge of the Japanese church at the fishing town of East San Pedro, Calif., which has a Japanese population of over 2,000. The picture above shows the building in which he preaches and the lower one is a picture of the Japanese Mission at Moruto, Calif., fifteen miles from Los Angeles, on the day of its



Japanese Mission, Moruto, Calif.

dedication. So far as is known, Mr. Shibata is the first Japanese student from the Institute to have charge of a native congregation in America.

DOING BUSINESS ON A BULLETIN BOARD

In the basement of the Men's Dormitory, 152 Institute Place, hangs a bulletin board covered with small placards, whose announcements read like the inventory of a village general store. One's eye is caught by such items as "Typewriters," "Umbrellas," "Jewelry" and "Raincoats." Under each is a brief typewritten exposition of the merits of the particular brand of typewriters, umbrellas, etc., advertised, followed by such a line as "John Doe, Institute agent, Room 152."

By means of the bulletin board a system of

reciprocal patronage has been developed by self-supporting students to keep as many of their hard-earned dollars as possible where there is a likelihood of getting them back again.

The aggregate expenditures of the student body amounts to a considerable sum. The idea that the profits made by merchants whom the students patronize could as well be reaped by their needy companions took hold gradually until now there are student salesmen to supply almost any article that a young man or woman desires to buy.

When one wishes to purchase writing paper he does not go out to a stationer's. He consults the bulletin board and finds that Richard Roe in Room 95 is agent for one of the city's best shops. He buys his paper from Richard at the regular market price, it saves him a trip to the store, and his companion has pocketed a commission. Perhaps the buyer of the stationery himself is agent for a typewriter concern, so when Richard would buy a machine, he remembers his friend's patronage and goes to him to be supplied.

Now, as through all the years since the Institute was opened, the idea is carried into other lines than merchandising. A former tailor pursuing a Bible course stands ready to press and repair clothing. A student of some tonsorial ability conducts a barber shop in a small room provided by the Institute, while another makes good money repairing his classmates' shoes.

One could live at the Institute today without ever spending a cent for merchandise outside its walls. Clothing may be ordered from half a dozen students; books from the Colportage bookstore; magazines and newspapers from a student. If you play in an orchestra you can buy musical instruments from one of your classmates; if you play basketball, gymnasium suits and shoes are likewise to be had; and if you should fall in love, an enterprising young man can supply you with a diamond, he advertises, at any price from \$3 to \$2,625!

"THE DRIFT OF MODERN TEACHING"

Under the above heading "The Life of Faith" of London, England, published in a recent issue a letter to the Editor from Rev. Joseph C. Hart, '17, (whose address is 10 Brook Bank, Harwood, near Bolton, England) reading as follows:

"Dear Sir:—I am wondering if you will allow me space to say a few words regarding 'Modern Teaching in Schools,' especially to any of your readers who may be thinking specially of preparation for the ministry.

"I speak as a young man, recently ordained to the work of the Lord, when I say that it appears a very hard task to find a school or college where the Word of God is fully honored. There are a few such places, thank God, and I, for one, went over the sea to The Moody Bible Institute of Chicago and found this Bible School true to the whole Word of God. * * *

"I am glad I ever graduated from such a school in this dark day of apostasy, when the very truths most vital and most precious to many of our hearts are being openly assailed. What England needs today is a band of clergymen, ministers, and Christian workers who will preach the simple gospel message, in the power of the Holy Ghost, with the direct object of winning precious souls everywhere. There is no time for mere sermonising; we must appeal to the hearts of the people, and to do so must preach Jesus in all His wondrous fulness, for only Jesus can save and satisfy.

"If any of your readers think I can help them in any way by giving information relative to the above-named school, I shall be glad to hear from them. Yours till the coming glory."

A LINCOLN (NEB.) MISSION



The above is a picture of the People's City Mission, Lincoln, Neb., of which a more extended notice appeared in a recent number of the magazine. G. O. Rogers, '16, is the superintendent.

PERSONALIA

James Ostema, '03, has accepted a call to the pastorate of the First Baptist Church, Savanna, Ill.

Harry C. Grimes, '09, is pastor of the Baptist church at Stanton, Mich. A helpful "Message to New Converts" in leaflet form was recently issued by him.

J. F. Steiner, '10, missionary to Nodda, Hainan, China, under the Presbyterian Board, is on furlough, with home address at Pandora, O.

Howell Isaac, '08, is director of the music department of the Seattle Community School for Music Study, Seattle, Wash.

Matt. S. Gallagher, '11, is editor of the *Bulletin*, published monthly by the Jewish Evangelization Society of Philadelphia, with which he is actively associated as a member of the Board of Directors.

C. H. Leggett, '19 is superintendent of the Rescue Mission, 36 Willow Street, Springfield, Mass.

Ernest D. Christie, '19, is now pastor of the Central Methodist Church, South Texas City,

Tex. He reports great blessing on the work and asks for prayer.

W. E. Bilyeu, '15, was discharged from Y. M. C. A. camp service last November and assigned to military work under the new Educational Commission, with the rank of second lieutenant, from which he has resigned to re-enter the evangelistic field. His address is Campbellsburg, Ind.

Robert A. Cameron, '06, accepted a call to a pastorate at Billings, Mont., and commenced work there January 1.

Mrs. George A. Snider (nee Zoa French, '10), reports a successful revival in the church at Hoagland, Ind., of which Mr. Snider is pastor. The church has recently sent a missionary to India.

Edna Broyles, '19, sailed in January for India, where she will work in the Punjab under the United Presbyterian Board.

In a letter to Mr. Gaylord, William D. Ogg, '97 says: "Yours is a wonderful spiritual testimony at the dear old M. B. I., and how wonderfully God is blessing and increasing its usefulness! I am longing for the discovery to be made by my people here of the great spiritual possibilities that are theirs in their God. Pray that we may know the privilege and power of prayer. I am beginning to see just a little of the wonderful possibilities of what prayer is meant to bring about. By His grace I am going to see His power manifested. This year must be different."

Louis C. Stumpf, '10, has received twenty-five members, and baptized twelve infants, since entering upon the pastorate of the Presbyterian church at Monett, Mo., last June.

J. A. Davis, '93, is field secretary for the Inland South America Missionary Union with a territory extending from the home office at Philadelphia to the Pacific coast. Prayers are asked for the workers on the field, the native Christians, and for the work among the young.

John Lager, '17, is working under the Inland South America Missionary Union at Villarrica, S. A.

Rev. John Dornhoefer, '08, is now serving two Congregational churches in Dupue and Bureau Ill.

Professor Foss L. Fellers, organist and choir director at Fullerton Avenue Presbyterian Church, presented two programs on Christmas Sunday at the morning and evening services, which were admirably rendered by the quartet and choir of twenty voices.

Rebecca Forman, '19, is working at the Philadelphia Jewish Mission, which is located in the heart of the Jewish population of that city. The work includes sewing classes, girl scouts, "Blue Birds," and during the summer, a daily vacation Bible school. The members of these classes have been gathered by house to house visitation, the workers often meeting with opposition. She says, "I praise God for having

answered prayer. The seed sown is beginning to bear fruit. Pray for our much needed building, and that the right workers may be secured for this neglected field."

A call to the Watch Night service held in Honolulu, T. H., at the Gospel Mission, Dec. 31, was received from W. E. Pietsch, '12, who is connected with that work. He speaks of the inroads that higher criticism is making there, and earnestly requests prayer that God-sent men who will fearlessly preach Christ may be raised up.

H. Lee McLendon, '15, is pastor of Calvary Baptist Church, Cleveland, O.

Mrs. Parke O. Bailey (nee Nellie M. Lauer), and Miss Mabel Grebe, '18, graduated from the Illinois Training School for Christian Workers, Shannon, Ill., Oct. 10, 1919. Mrs. Bailey will work in the United Evangelical Church, Polo, Ill., of which Mr. Bailey, '17, is pastor, and Miss Grebe will assist in the evangelistic meetings throughout the state during the winter.

R. A. Ramsay, '96, sends most encouraging news from Shuntehfu, China, where he held a two day harvest home Thanksgiving meeting, with more than four hundred Christian delegates, and a daily attendance of nearly one thousand. During the fall a stereopticon campaign was carried on through the surrounding country, which drew audiences sometimes numbering 10,000. Many conversions were reported. An unusual incident mentioned is the gift of a pagan temple from two converted Chinese, which was emptied of its images and suitably fitted up for Christian worship.

James K. Thompson, '94, pastor of the First Presbyterian Church, Fort Worth, Tex., sends the Christmas issue of his church bulletin, bearing on the front page a picture of the "Church With the Chimes," as it is popularly designated. L. M. Aldridge, '14, has recently been appointed associate pastor.

Wilbur M. Smith, '14, recently held special meetings at Ocean City, Md., with F. N. Bonney, '17, in charge of the singing.

Edick A. Anderson, '17, was ordained as a Baptist minister Dec. 10, 1919, at Kalona, Ia., where he has been preaching.

Elmer M. Moser, '17, is now pastor of the Presbyterian church at Gelena, Ill.

Miss E. Milton, '18, sailed Dec. 30, for Wellington, C. P. S., Africa, where her address will be Huguenot Seminary.

Miss Ollie Hart, '17, is teaching school among the mountaineers at Bostic, N. C., and also helps in the Methodist Sunday-school there. She says, "I so often think of the Saturday morning prayer meeting at the Institute, and to know that wherever we are, prayer is offered for us, is an inspiration and help."

Albert S. Reitz, '18, is pastor of the Baptist church at Berlin, Wis., and Mrs. Reitz, '18, has charge of the Sunday-school and Juniors.

Ethel Miller, '17, spent last year at Chemulpo,

Korea, studying the language, and is now stationed at Yeng Byen, from which place she does itinerating in the surrounding villages.

An unusual news item is furnished in the arrest of L. Jack Clark, '17, for speeding one day in December, in Houston, Tex., the reason given for the offense being that because of the intense cold he was forced to drive fast to keep the engine warm. After receiving some timely advice in regard to the gear suitable for zero days he was released.

The following tribute to Miss Rose Sturman, '15, was received from one of her fellow workers on the field: "She was working under the Central American Mission, and has been on the field a little more than two years, going first to Guatemala City, then coming to Nicaragua six months later. Her year and a half here was a time of self-sacrifice and unceasing labor for the Master. Surely He has been glorified and lifted up through her life. Miss Sturman's illness was very short, lasting less than a week. We had her taken to the American Railroad Hospital, where she was given the best possible care, but God's time had come and in three days she closed her eyes. Tell the Moody students that some one must take her place, and that there are yet thousands of people in these little republics of Central America that know not our Lord Jesus Christ, and that we shall have to answer for their souls in the final day."

William H. Swann, '12, has charge of a three-point circuit in the Sedalia district of the St. Louis (Mo.) Conference of the Methodist Episcopal Church. The parsonage is at Dresden, Mo. He asks an interest in the prayers of the Institute for the work there.

Aganetha Fast, '16, Kai Chow Chihli, China, in writing of some of the hindrances that face the missionaries there, says: "I am so thankful to hear that the prayer bands are so well attended. I wish they would make it a special aim to pray for the women and girls of China concerning the foot binding and marriage problems. These people need our prayers. They do not want big feet because they are laughed at, yet they realize how awful it is—how it hurts, and are frank in telling us how their daughters cry when they bind their feet. China's millions need to have their eyes opened to behold the Saviour who alone is able to set them free from all bondage."

Edgar E. and Mrs. Strother, '07, general secretaries U. S. C. E. of China, with headquarters at 1 Quinsan Gardens, Shanghai, sent Dr. Gray one of the booklets, *Hints and Helps on Christian Endeavor Prayer Meeting Topics* for 1920, which is published there yearly for the use of Chinese Endeavor societies. The growth of the work is indicated by the fact that an increase in the demand for them of over 20,000 copies is anticipated this year. Last year three times as many of them were ordered in December as were sold

during any previous year. The prayers of the Institute are desired for Christian Endeavor in China.

Einar Dahl, '13, is attending a Bible school in Christiania, Norway, to prepare for work in the northern part of that country, where he and his wife hope to go later on. In a letter to Dr. Gray, he says: "We remember you and The Moody Bible Institute very often in our prayers, and thank God for such a place."

Yun Ho Choy, '18, is pastor of the First Korean M. E. Church of the middle West. It was dedicated in September at Chicago, Ill., and has started out under most promising conditions, with a membership of forty Koreans.

Arthur B. Strickland, '00, field secretary of the National Baptist Memorial, toured the eastern states during December and January, giving his illustrated lecture, "How Liberty Came to America." His address is Scotch Plains, N. J.

Mrs. A. B. Strickland, '00, has appeared before nearly one hundred audiences during the past year in her missionary monologue, "Liberty Land," and is now preparing a series of addresses as an aid to missionary study classes.

V. D. Roberts, '19, supervisor of Branch No. 2 of the Chicago Boys' Club; Mr. and Mrs. J. T. Wilhide, '97, who are on their way to Palestine, and Miss Elizabeth Hoopes, '09, were among the recent callers at the Institute.

T. M. Kingsley, '15, Chicago, Ill., has returned from overseas after serving thirteen months with the Polish Army. His work was warmly commended by the International Committee of the Y. M. C. A. and a cordial appreciation of his spirit and efficiency was received by Mr. Pope.

W. Teeuwissen, '16, located at Nickholst, Russia, is working under the Y. M. C. A. among 4,000 prisoners of war, largely Austrians and Hungarians, with a number of Germans and Turks, some of them Jews. He lives in a box car, with an interpreter, and is finding in this service a great opportunity to present Christ and teach the Bible. He says, "I certainly praise the Lord for the study of His Word at the Institute. It may be that some of these men may become students of the Institute or of the Correspondence Courses. I ask you to pray for me that I may be kept faithful to the Word, for there must be no compromise at this time." His address is Y. M. C. A. Building, Vladivostok, Siberia, Russia.

Miss Bessie Lovell, '15, writes from Theodora Hospital, Kijabi, British East Africa, speaking of her work in the Guild when she was a student and referring to the blessing which Mrs. Gray brought into her life many times. She urges prayer on behalf of herself and her fellow-missionaries, and especially that a physician may be sent to take charge of the hospital, which is in sore need of one.

The Rev. William J. Rutherford, '03, is now pastor of a Baptist church in Port Washington,

Long Island, N. Y. He recently sent the Institute a check towards its current expenses.

In a beautiful letter referring to Founder's Day he said: "I have been thinking of the volume of prayer going up this week for the Institute. The earth is literally belted with prayer ascending as incense for you."

H. J. Vander Linden, '15, in referring to the set of slides illustrating the "Life and Work of D. L. Moody" says, "I used the set at First Church, Buffalo, some years ago, and as a direct or indirect result two students recently graduated from the Institute, and two more are there now. My wife (Jessie Bechtold, '15), and I are both much prouder of being former students than we were on the day we left."

J. Allen Spidell, '93, after giving twenty years to pastoral work, and several months service as religious work director in Camp Humphries, Vt., has entered the evangelistic field. During the winter he worked under the Baptist State Convention as state evangelist for Vermont, and this spring he begins independent work. His address is Montgomery Center, Vt.

The marriage of Miss Florence E. Cole, to Ralph A. Brown, December 30, 1919, at Dearborn, Mich., was quite a Moody Institute affair. The bridegroom's best man was Gilbert Miles, '19, and the maid of honor was Miss Hazel Dennison, '19. Miss Esther Sheets, '17, played the wedding march, and also played for Warner R. Cole, '17, who sang "Because." Other Moody alumni present were Miss Zoe Palmer, '18, and George Muran, '18. The ceremony was performed by the bride's father, Rev. Wesley W. Cole. Mr. and Mrs. Brown are at home in the Oneida Baptist Institute, Oneida, Ky., where 250 students are taking regular college preparatory work.

BORN

To Edgar O. and Mrs. Jones (nee Viola B. Barr, '16), at 830 South Avenue, Syracuse, N. Y., a daughter, Laura Jean, January 27, 1920.

To Albert H., '13, and Mrs. Cullen, at Jennings, La., a son, Robert Manson, January 24, 1920.

To Charles and Mrs. Larson, '18, at San Pedro, Charcas, Bolivia, S. A., a daughter, Elizabeth Mae, December 7, 1919. Address care of Bolivian Indian Mission.

To Caryl and Mrs. Hamel, '19, at 1934 N. Monticello Avenue, Chicago, a son, Peter, January 30, 1920.

To John and Mrs. Martin, '14, at Greeneville, Tenn., a daughter, Margaret, January 2, 1920.

DIED

Mrs. Clara Fern Beruthal (nee Unger, '15), November 3, 1919, at Warden, Ill.

Calvin Gray, '17, January 10, 1920, of heart failure, at Milton, Pa.

Charles E. Taylor, '15, January 2, 1920, after a long illness, at South Bend, Ind.

August Beck, '17, January 14, 1920, of pneumonia, at Oakland, Neb.

Grace Warren, '08, January 28, 1920, of pneumonia, at Chicago.

LeRoy F. Humphrey, '20, January 22, 1920, of pneumonia, at Chicago.

P. A. Landers, '20, January 24, 1920, of pneumonia, at Chicago.

George Robson, '20, January 31, 1920, of pneumonia, at Chicago.

Mrs. Laraway, wife of A. E., '11, February 2, 1920, of influenza, at Nashville, Ill.

Fred Olthoff, '20, at Chicago, of pneumonia, February 4.

Marian B. Braymer, '20, at Chicago, of pneumonia, February 9.

"I AM THE PRINTING PRESS"

I am the printing press, born of the mother earth. My heart is of steel, my limbs are of iron, and my fingers are of brass.

I sing the songs of the world, the oratorios of history, the symphonies of all time.

I am the voice of today, the herald of tomorrow. I weave into the warp of the past the woof of the future. I tell the stories of peace and war alike.

I make the human heart beat with passion or tenderness. I stir the pulse of nations, and make brave men do braver deeds, and soldiers die.

I inspire the midnight toiler, weary at his loom, to lift his head again and gaze, with fearlessness, into the vast beyond, seeking the consolation of a hope eternal.

When I speak, a myriad people listen to my voice. The Anglo-Saxon, the Celt, the Hun, the Slav, the Hindu all comprehend me.

I am the tireless clarion of the news. I cry your joys and sorrows every hour. I fill the dullard's mind with thoughts uplifting. I am light, knowledge, and power. I epitomize the conquests of mind over matter.

I am the record of all things mankind has achieved. My offspring comes to you in the candle's glow, amid the dim lamps of poverty, or the splendor of riches; at sunrise, at high noon, and in the waning evening.

I am the laughter and tears of the world, and I shall never die until all things return to the immutable dust.

I am the printing press.—Exchange.

Be kind, for everyone is fighting a hard battle.
—Rev. John Watson.

The Gospel in Print

THE MINISTER A READER

"Reading maketh a full man," Lord Bacon declares. It does, and the minister who does not persistently and systematically heed the summons to resort to it will, in his sermons, in no long period become little other than sound. The charge is openly made at times that many of our ministers do not read. They are busy here and there; a hundred and one things engross them, so it is said, and the opportunities for reading from week to week slip through their fingers unimproved. It is a fatal mistake. None scarcely could be more so. A minister's mind must become as an empty cistern unless constantly replenished. This replenishing in the main must come from reading.—Philip L. Jones, in *Watchman-Examiner*.

VITAL POWER IN A TRACT

On one occasion, as Leigh Richmond was traveling by coach in England, the passengers got out to walk a bit and lighten the horses, as well as to enjoy the magnificent prospect, he began to give a tract to every wayfarer he met. One of his fellow-travelers smiled derisively as he saw a tract treated contemptuously by the receiver, torn in two and thrown down on the road.

"See how your tract has been used," said he; "there is one, at least, quite lost."

"I am not so sure of that," replied Mr. Richmond; "at any rate the husbandman sows not less because some of the seed may be trodden down."

When they turned round at the top of the hill to take another look at the scene before mounting the coach, they saw distinctly the fate of the little tract. A puff of wind had carried it over a hedge into a hayfield, where a number of haymakers were seen seated and listening to the said tract which one of their number had found. He was observed carefully joining together the two parts which had been torn asunder, but were held together by a *thread*! The devil had done his work imperfectly; for instead of tearing the tract to tatters, his agent had left it still available for use, a little pains sufficing to make it legible. Thus the poor man who had torn the tract in two was the means of its being read by a whole band of haymakers, instead of by a single individual. But this was not all—the reader of the torn tract was led to reflection and prayer, and subsequently became an earnest Christian and tract-distributor himself. Of the company that were with him in the field, three became, within twelve months,

diligent laborers in their neighborhood in behalf of the truth as it is in Christ.—A. J. Gordon.

Someone says that the correct way to spell "vaudeville" is "VAUDEVILLE"!

MR. MOODY'S BOOK FUNDS

The following contributions have been received from January 1 to 31, 1920, inclusive:

Africa Book Fund:	
1 Contribution	\$ 15.00
Alaska Book Fund:	
2 Contributions	3.10
Fire Station Book Fund:	
1 Contribution	3.00
Hospital Book Fund:	
3 Contributions	20.00
Hotel Room Book Fund:	
3 Contributions	22.00
India Book Fund:	
2 Contributions	16.00
Life-Saving Station Book Fund:	
5 Contributions	43.10
Lumber Camp Book Fund:	
4 Contributions	23.00
Miners' Book Fund:	
1 Contribution	2.00
Mountain Book Fund:	
5 Contributions	12.00
Prison Book Fund:	
31 Contributions	135.99
Spanish "Way to God" Book Fund:	
2 Contributions	1.10
Free Tract Fund:	
6 Contributions	16.70

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named, from January 1 to 31, 1920, inclusive:

Army and Navy Book Fund:	
Illinois, 100 books, 160 Pocket Treasury.	
Rhode Island, 150 books, 150 Pocket Treasury.	
Vladivostok, Russia, 25 Pocket Treasury.	
South Carolina, 1000 Pocket Treasury.	
Prison Book Fund:	
Maryland, 400 books, 400 Pocket Treasury.	
Kansas, 35 books, 35 Pocket Treasury.	
New Jersey, 100 books, 100 Pocket Treasury.	
Florida, 25 books, 25 Pocket Treasury.	
Louisiana, 150 books, 150 Pocket Treasury.	
Indiana, 75 books, 125 Pocket Treasury.	
Kentucky, 15 books, 15 Pocket Treasury.	
Missouri, 30 books, 30 Pocket Treasury.	
Oklahoma, 50 Pocket Treasury.	
Pennsylvania, 70 books, 70 Pocket Treasury.	
New York, 61 books, 60 Pocket Treasury.	
Illinois, 141 books, 141 Pocket Treasury, 125 Gospels.	
Ohio, 7 books, 20 Pocket Treasury, 20 Gospels.	
Maine, 30 books, 30 Pocket Treasury.	
South Carolina, 75 books, 75 Pocket Treasury.	
Georgia, 780 books, 730 Pocket Treasury.	
West Virginia, 50 books, 50 Pocket Treasury.	
Iowa, 210 books, 210 Pocket Treasury.	
Lumber Camp Book Fund:	
Washington, 303 books, 337 Pocket Treasury, 100 Gospels.	
New York, 200 Pocket Treasury, 250 Gospels.	
Idaho, 50 books, 100 Pocket Treasury.	
Minnesota, 200 books, 300 Pocket Treasury.	
Hospital Book Fund:	
Illinois, 25 books, 25 Pocket Treasury.	
Spanish "Way to God" Book Fund:	
South America, 510 books.	
Texas, 210 books.	
Mexico, 170 books.	
Illinois, 10 books.	
Manila, P. I., 30 books.	

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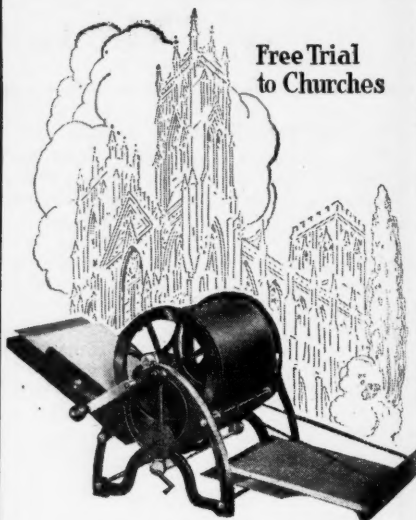
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